VOL. VII

THE CARDINAL

1919–1922

Sermons and Addresses

OF

HIS EMINENCE

WILLIAM CARDINAL O'CONNELL

ARCHBISHOP OF BOSTON

VOL. VII

BOSTON

The Pilot Publishing Company

MCMXXII

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The Riverside Press
CAMBRIDGE · MASSACHUSETTS
PRINTED IN THE U.S.A.

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Sermons and Addresses

IRELAND AND AMERICAN PUBLIC SENTIMENT[1]

In reviewing the phenomenal growth of sentiment in favor of Ireland's freedom during the last six months, the friends of Erin may well say — the impossible has happened.

When, just six months ago to-night, the great meeting in Madison Square took up again the cause of Erin, after a silence that seemed ominous, no one present there could possibly imagine that knowledge of and sympathy for Erin's cause would progress to such a wonderful degree as to-day they have almost miraculously attained.

Undoubtedly, America to-day knows and understands the story of Ireland's wrongs, and sympathizes with her rights, as never before.

The American is a true idealist. That, the great war has proven. But he is not Don Quixote; he must first understand what the cause is, and where the wrongs are, before he goes out to brave danger in the defence of the wronged.

Any one who knows the American mind of to-day will quickly realize that the history of Ireland is no longer a closed book to the plain American citizen, who, knowing that history as he does, has begun to understand why,

[1] Address delivered at Mechanics Hall, Boston, June 10, 1919.

during all these centuries, the people of Ireland have kept alive the divine hope of final liberation.

It is fair to say that the period of the last six months, since the great meeting in New York, is absolutely unique in this, if in nothing else, that the plain man in the street all over America realizes fully that Ireland has a grievance, profound and real, which must one day be set to rights.

With that knowledge has grown a generous and heartfelt sympathy for the little island, which has so spunkily refused to be throttled. That sentiment, aroused in the chivalrous hearts of the American people, is, undoubtedly, one of the very best symptoms of American life.

Indeed, that chivalrous generosity of heart towards the weak is, as every one who knows America realizes, distinctly and characteristically a trait of American manhood.

There is no spectacle on earth that so moves the plain, honest, genuine American as that of a weak, defenceless woman being strangled to death by a huge giant. Every born American, who, even in passing, is compelled to witness such a degrading scene, would, without thinking twice, even at the risk of his own life, rush to the rescue and the defence of the helpless wronged.

That is the sentiment of the boys we see playing in the street, and that sentiment only grows with age, until all American manhood is aflame with it.

That was the picture which was drawn for American eyes as the attitude of Germany towards Belgium, and the very sight of that picture sent two millions of our best and dearest boys over the seas with just one desire in the heart of each, to land such a blow at might and brute force that never again would any big nation dare to attempt the strangulation of a weak one.

Suddenly, the plain American, unfettered by any social or financial bonds, has begun to see that Belgium is not the only country placed in that pitiable plight.

For some years past, we have witnessed the steady growth of a bold propaganda here among us, the whole trend of which was to make Americans forget their own history and to glorify even the weaknesses and foibles of Great Britain, and, under that influence so subtly spread all over the land, we can scarcely wonder that the rank injustice of Ireland's condition passed unnoticed.

When the great war began and America finally entered the conflict for right, it was little wonder that, since her gaze was cleverly concentrated upon distant wrongs, those which had been perpetrated against her nearest neighbor passed almost unnoticed.

The cry of Serbia and Belgium was a noble war-cry, but who, now looking back, does not see that it nearly served to stifle the cry of suffering Ireland?

What else can explain the ominous silence that prevailed, even among our otherwise loud-voiced leaders, until the great meeting in New York broke it and sent out to the world the clarion call — Not Belgium and Serbia alone, but all small nations must be made secure in the entirety of their liberty.

Yes, Belgium and Serbia by all means, but Ireland, too; and Ireland first, by every law of historical justice. Belgium and Serbia — yes, for yesterday they were bruised and wrecked and overrun: but Ireland first — for not yesterday, but for seven hundred years, she has suffered infinitely more than a hundred Belgiums and Serbias combined.

Yes, the voice rang out, in God's name, let us rescue the Belgians and the Slavs and the Jugo-Slavs and the Czechs

and the Slovaks. But, in heaven's name, are we mad, or blind, or both, not to see and understand that all the wrongs, under which these various distant peoples have groaned, have been perpetrated with impunity for seven long centuries against that little island of emerald green set in an amethyst sea, whose sons, in America's fateful hour, did more for America and for the cause of Americans than all the Belgians, Serbs, Slovaks and Czechs of all history?

That was the cry of pure, unadulterated and sincere justice which rang through the rafters of the Garden Theatre six months ago this very night, and which, flashing through the great Metropolis, sped along its broad avenues out into the ample Continent of all America.

In one brief hour the ominous silence which had settled over all was broken forever. The very press, which for months had refused to mention the very name of Ireland, was finally compelled by a public sentiment, that blazed with indignation at this muzzling of the people's voice, to yield grudgingly at first a little paltry paragraph.

To-day, not paragraphs, but columns and pages, even, tell the glowing story of the people's final triumph over a paid censorship, which threatened to stifle the very voice of the American people, raised in Ireland's defence.

In six short pregnant months, we have witnessed, with eyes filled with amazement and gratitude, the onward movement of the great tidal wave, which, steadily going from State to State, finally reached its highest mark in the Nation's very Capital, and to-day the chief assertor and defender of the cause of Ireland's freedom is the most representative and the most powerful deliberative body in the whole world, the Senate of the United States of America.

In the noble voicing of that claim, we are proud to state

that the two honorable Senators of Massachusetts had a princely share.

Long live America, the true home of freedom. All honor to the Senate, the defender of true liberty.

The eternal fight for freedom has had many decisive moments in history, but no one will deny that one of them, not the least significant in its instantaneous effect, was the meeting in Madison Square Garden, December 10, 1918.

The great war, indeed, was then over, and the cry of peace was in the air, a cry which, after four long, dismal years, the whole world heartily welcomed. But the peace which the world gladly welcomed was that which, in reality, would bring back complete justice and order, not the sham peace which, while crushing one monster of might, would only fatten another.

That sort of peace might have been patched up in Europe centuries ago, when the kings with a sly wink at each other divided up the people's possessions among themselves.

America in those days scarcely even existed, or, at least, Europe was not conscious of her existence, or cared little for her opinions.

But to-day, not only does America exist, but Europe knows and understands America's power in the world, and, what is even more significant, America understands at last her own power in the world.

Be it said forever to her glory, the first great exercise of that power has been for the loftiest idealism that the story of the world has ever told. For, not for conquest or the division of spoils, not for the impoverishment and ruin of an enemy, did America throw the great weight of her power into the world balance, but simply and solely that justice and right might prevail all over the earth.

That was the cry that was raised, when the strength of America was most needed. That was the cry which rallied the millions of our noble youth, who offered their very lives at its call, and that cry will never cease, until universal justice has been done.

Until Ireland has been finally liberated from an age-long yoke, infinitely more galling than that which any other land has been compelled to bear, that war-cry of America will still resound throughout the earth.

Let them who hear it beware no longer to defy it, but, while still there is time, recognize it, acknowledge it and obey it.

The time has passed forever when England can say to America — the question of Ireland is our affair. For America to-day will answer — it was your affair for centuries and what have you done with it: so were the life, the peace and the prosperity of the American colonies your affair, and what did you do for them?

No, the question of Ireland is no longer your affair alone, it is the affair of universal justice. It is the international affair of the rights of small nations, which you have strangled and are to-day stifling by armed force. It is the affair of the universal principle of self-determination, which is not your affair, but the affair of the whole civilized world, America included.

Before the war, we of America only wanted to be let alone to attend to our own affairs in peace, but, in the middle of that great war, you found you needed America, and raised a pitiful cry for assistance.

Oh, yes, America you found was idealistic, but you must not now forget that she is not quixotic.

America entered the great war enthusiastically — yes — but also very deliberately, and on certain distinct

terms. You know the terms. They were put very clearly, and you not only repeated them, you endorsed them, approved them and openly accepted them as an inviolable contract before the whole world.

Our valiant men never went forth on a wild goose chase over the wide seas. They went out for a set purpose, and they made that purpose very clear. That purpose was that, by their aid, right should triumph over might and that the powerful should cease to rob the weak.

Not you, not any of you or all of you, won the great war, and you know it well; though now, that it is won, you already try to forget it.

America won the war and won it — not for you. There was no special reason why she should win it for you at the price of her own blood and treasure.

America won the war for the rights of all humanity, and, having won it at a tremendous cost, she certainly will hold to the conditions under which she fought

So, if the rights of small nations and defenceless peoples were centuries ago a little trifling matter to be bandied about by royal despots as one of their sacred privileges, or if the question of Ireland's historic rights was considered before the great war one which England alone could settle, to-day such a claim is blasphemy and an open defiance of all the principles in defence of which our valiant men offered their lives in the great war.

We are well aware that in certain English circles the American is still considered, very tolerantly of course, as rather given to flights of oratory, whereas the English mind boasts of its cool-headed and practical qualities.

Well — this is no flight of oratory; it is a very cool and unemotional assertion of a very practical truth.

We will admit that it is extremely difficult to read the

story of English brutal misrule in Ireland without th deepest possible emotion. At least, we Americans find i so, for we have not yet, thank God, arrived at that ver superior condition of exalted humanity, which can behol these exhibitions of brutal iniquity with complete sto lidity.

That may be a trait in which the British seem t glory, but we want to assure them that it is the kind o glory which no American will ever envy them.

I am not now speaking of the great English people i whom, both as a Catholic and as a cosmopolite, I per sonally find many qualities to admire and to love. Th plain great British people with their still unspoiled fin qualities of head and heart will in the end be the salva tion of a better England. The plain great British peopl have never until recently understood the real story eve of their own country.

The same little coterie, which controlled for centurie the government of England, was shrewd enough also t control the popular literature, and, until very recently the little that the great plain people of England were a lowed to know of genuinely truthful English history wa meted out to them by the same official hands which con trolled their very lives.

But all this is now rapidly changing. The great de mocracy of England is alive, awake and very active, an the little coterie, the same which for centuries has hel Ireland in its grip, while at the same time condemnin the people of England to the poverty of the slums and th misery of the mines, is finding its inherited holdin excessively insecure — indeed, so insecure that it is litt wonder that to-day the Irish question is one of the ver least of all its supreme difficulties.

One of the certain effects of the great war, which has brought to America the consciousness of its tremendous power, has been to bring to the plain English people a very clear knowledge of their own rights.

These rights are identical with the rights of the Irish people in Ireland, and the plain English people are at last awake to the fact that the cause of the Irish people is, at the same time, the cause of the English people, and that their cause is one of simple justice to all people the world over.

The wall of British exclusive privilege is no longer tottering, it is down, and the thousands and thousands of acres, kept as mere game preserves for the enjoyment of a few, are already in the possession of the people.

So, when now the cry of Ireland crosses the Irish Sea into the homes of the plain English people, it will no longer do to attribute all Irish troubles to the Pope, as hitherto was successfully done. For the English people of to-day know very well indeed that neither the Pope nor the Irish have anything whatever to do with the present squalor of the London slums, or with child labor in the factories, or the squeezing of the honest wages of the laborer in the mills, or the compulsory slavery of the miserable workers in the mines.

These are all English things, and all very much akin in fact and in principle to the wrongs which their brethren in Ireland have endured so long. Their brethren: ah, this is a new word, long forgotten, a word given to the world by Christ, kept alive and in use where true Christian sentiment prevailed, abused and obliterated by financial and industrial greed, but to-day, thank God, resurrected by the plain men of the world who do the work of the world.

Christ, the Church and the laborer, this is the blessed

trinity which is to recreate the spirit of the world. The love of Christ for all men as the children of God, the equality of all men in that Church which has never recognized any title of distinction before its altars, the community of sacred interests which binds the laborers to one another in defence against cruel exploitation, these are the three great forces so long submerged by selfish vainglory and greed, which have to-day revived the sublime idea of human brotherhood among all the children of men.

So, to-day, the cause of Belgium or of Serbia is the cause of Ireland, as the wrongs of the children of every nation are the wrongs to be righted by their brethren of every other land.

In the love of Christ, in the guidance of His Holy Church, in the sacred bonds which unite the workers everywhere, justice to all — to rich and poor — to strong and weak — must at last triumphantly arrive, and foremost in the train of justice is Ireland's cause.

Not until that cause has been heard before the court of nations and settled permanently by the triumph of right over might, can peace settle down upon a weary world.

To Christ for Whose eternal triumph Ireland has sacrificed her all, to the Church in whose equality and impartiality all the oppressed among the nations have trusted for their defence, to the great brotherhood of those who labor, Ireland commits the justice of her claims; and, though the heavens fall, these three united can never fail.

PEACE AT LAST[1]

It is most gratifying to see this great gathering of converts to Holy Mother Church, and to know that so many embrace yearly the true faith of Christ. The mission of the Church is to bring light and consolation to mankind. By pledging your allegiance to her and all for which she stands, you are accepting the benefits which our Divine Lord intended that you should enjoy as His faithful children. You are securing for yourselves happiness here and hereafter.

One might ask: What can the Church give, that those outside her fold do not already possess? The answer is very simple. There can be no mistaking the fact that the world needs guidance. Systems are devised to guide and direct, but those systems prove abortive after a brief trial. Confusion reigns. The only place where men can be assured of certainty of belief and security of guidance is in the historic Church, that has weathered centuries, and proven by her wisdom and directions that she alone of all earthly institutions enjoys infallibility and indefectibility.

Never, during her glorious career of service, has she wavered, never has she been found wanting, when a distracted world turned to her for guidance. In becoming Catholics you have definitely allied yourselves with the Church of Christ, built upon Peter and carried on by the sacred priesthood to our day. You are to be congratulated for the step that you have taken, for the courage you have evinced.

[1] Address to Class of Converts at Cathedral, June 17, 1919.

In pledging your allegiance to the standards of Faith, you take your place with true Christians, soldiers of Jesus Christ, who are blessed by a knowledge of that Faith.

One must have some definite ideal in life. Loyalty to Christ's Church is a noble ideal. Therein you will find truth, aid and consolation. One can ill afford to follow every shifting wave of thought, creed and novelty of opinion. You have through the aid of God's grace come to the place where all is firm and secure, because it is from God.

The step that you take to-day will make you strong and perfect Christians and soldiers of Jesus Christ. It pledges you to stand for all that He stood for, to live lives in strict accordance with the laws of God and of His Holy Church, to die, if necessary, for the Faith. But such a step once taken brings its own reward. Confidence and peace of mind and heart are the natural results of your action. He who loyally embraces the religion of Christ gives allegiance to the noblest cause on earth.

Experience has amply taught us that the greatest thing in life is to live and die for a great cause. The more we live for that cause, the greater we become, the more satisfaction we get out of life. Obliterate noble ideals from life, and its sacredness will be a dead letter. Patriotism and virtue lose their attraction, once the mind and heart of man are devoid of lofty ideals. Man seeks an ideal as naturally as the eyes crave the light. It is natural for the soul to seek its God.

Knowing the capacity of the human mind for truth and the yearning of the soul for light, Almighty God has given us His Own Divine Son to be our Friend, Guide and Director. And Our Divine Lord, mindful of His children, has left us His Church to guide and direct us to Himself.

But we must give some proof of our worthiness to be the children of God. That proof lies in our whole-souled obedience to the laws of God and of His Church. God's laws are clear. His Church has her own particular laws as an organization, to provide for her own self-existence and defence.

In this Sacrament of Confirmation, you pledge your loyalty to the Church; you promise that you will be true to her standards, that you will be perfect Christians.

Now that you offer yourselves as recruits in the great army of Jesus Christ, be courageous — have no fear. Promote the cause of truth and religion fearlessly. Defend the most sacred things in life, Christ and His Holy Church. Be generous with God, even as He has been liberal with you. Thus, you will prove that you are worthy of the great Sacrament which you are to receive this morning, and give evidence of the faith that is in you.

THE REASONABLE LIMITS OF STATE ACTIVITY[1]

THE history of the human race, from its first to its latest page, is a record of bitter conflict between those invested with authority on the one side, and those subject to it on the other. For two mighty forces have ever been at work in human society — the greed for power and the love of liberty; one manifesting itself in tyranny and usurpation, the other, unchecked, leading to chaos and anarchy. Over against the constant and universal tendency of the sovereign power in the State to enlarge its dominion and to invade the rights of its subjects, stands another tendency just as universal, the tendency of the people to defend their liberties and to restrain the encroachments of their oppressors. Thus has an age-long strife ensued — the strife between democracy and despotism, between the freedom of the individual and the supremacy of the State.

In this struggle the measure of human liberty has always been determined by the degree of sacredness attached to human existence. Wherever religion has been held in honor and the laws of God permitted to prevail, there the rights of men have been respected and the functions of the State restricted within their proper bounds.

Always is the recognition of God the strongest and surest safeguard of popular liberties. For religion em-

[1] Address of His Eminence, the Cardinal, read at the Educational Convention at St. Louis, Tuesday, June 24, 1919.

phasizes the divine origin of man and his immortal destiny; it insists upon those sacred and inalienable rights which man has received from his Creator, and upon which no State can with justice infringe. It teaches the fundamental truth, that all men before God are equal, that all are children of a common Father, and that all are, therefore, brothers.

This teaching is at the very root of civil and political liberty. It guarantees to the citizen the fullest measure of legitimate freedom, and, when it becomes a working principle in the lives of the ruler and the ruled, tyranny and anarchy find no reason for existence. So long as there is a God of nations, no government is absolute or supreme. So long as man is spiritual in his nature and undying in his destiny, he must be more than a mere puppet of the State.

To this, the Christian view of man's relation to the secular power, is opposed the view of the Secularist and the Socialist. Life, according to their philosophy, is commensurate only with earthly existence. Death is the end of all, and man is limited to earth for his origin, his happiness and his destiny. From this perverted conception of human nature has originated every false view of marriage, every false conception of parental duties, every false theory of education, every false economic, educational, or domestic creed, which is set forth to-day as a guiding principle of human conduct. And each of these pernicious doctrines, sprung from a materialistic philosophy of life, contributes notably to the sovereignty of the State, or reflects its ever-growing tendency to widen the sphere of its activity. For, those who would rob man of his dignity would strip him also of his freedom.

In the great nations of antiquity men were slaves, or,

at best, but cogs in a gigantic State machine, because the sacred significance and worth of life were ignored. And if the modern world has witnessed the destruction of time-honored dynasties and aristocracies, it is because atheism and infidelity had clothed them with an omnipotence which crushed the individuality of their subjects, until they rose in their might to claim that liberty which should be theirs as human beings, and which, because God-given, is inviolable. Wherever society fails to recognize its duties to God, it fails also to respect the rights of men. It begins with the denial of the supernatural, only to end with the rejection of the natural. He who denies this proposition has read the history of humanity in vain.

Even here in America, unfortunately, we are not immune from those influences, which in European countries have sacrificed the individual for the State. Centralizing tendencies, characteristic of empires and of despotic sovereignties, have been steadily weakening the props of our democratic government. Old World fashions and policies, among them irreligion, have gradually taken root here, and to this can be traced the origin and growth of the tyrannical elements in the law-making bodies of the land, so that in our own political history we find confirmed the truth that human liberty and human worth stand or fall together.

By the noble patriots who framed our Constitution and laid so firmly the foundations of our Republic, man's exalted dignity was recognized, and the personal freedom of the individual deemed a glorious boon to be extended and protected. Religious-minded, God-fearing men were they, with a vision not confined to the things of earth; and thus, in making law for the land, they provided for their countrymen the fullest freedom in the working out

of their eternal destiny. Rejecting the absolutism of the Bourbons, the Hohenzollerns and the Guelphs, they established in the New World a democracy, a government of the people, for the people, and by the people; and in immortal words they declared that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.

As fundamental principles of the national legislative program, these Fathers of our Country declared that the State exists for the individual; that the government is the servant of the people, based on their consent and answerable to them for its conduct; that its authority over the individual must be measured only by the demands of the public welfare, leaving to every citizen the widest possible sphere for the free exercise of his personal initiative. Thus, to every American citizen has come the blessed inheritance of civil, political and religious liberty, safeguarded by the American Constitution — giving to every man "the right to his children and his home; the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from interference by others in the enjoyment of these rights; the right to be exempt from the tyranny of one man or of a few; the right so to live that no man or set of men shall work his or their will upon him against his consent."

Such was the spirit in which the great democracy of America was born; the spirit that honors manhood, the spirit that favors freedom and frowns on despotism, and any spirit other than this is not the spirit that stands behind the traditions and laws of this land.

Upon this point too much emphasis cannot be placed,

for our democratic institutions are endangered by the present tendency of the State to increase its power and to absorb the individual in its paternalistic legislation. The forces which have produced Cæsarism and despotism in other lands have made their appearance among ourselves, and each year we witness attempts, some of them successful, to exalt unduly the State, and, by so much, to degrade the citizen. Everywhere there is a passion for uniformity and centralization; and, yielding to that passion, we create bureaus and commissions, each one of which means a restriction upon the sphere of independent individual activity.

As though civil power or authority were a personal right and not a public trust, the State seeks to exaggerate its importance; and in its legislative measures manifests an arrogance not in keeping with the genius of the American Constitution. In the industrial field it is attempting to weaken excessively individual management and enterprise by immoderate governmental regulation. The work of charity and reform it is gradually controlling or taking over altogether from private concern; and with its meddlesome and corrupting divorce laws it invades the sanctuary of the home, destroying family life, and leaving licentiousness, domestic discord, and a weakened society as evidences of its usurped authority. Religion, which the founders of the nation judged so vital for its safety and success, it has legislated from its schools; and over the schools themselves, public and private, its power is day by day developing into a monopoly.

A glance back over the past fifty years of our national existence will confirm the view that we, led on by desire for centralized control, are drifting away from democratic government, and, trespassing upon the rights and

liberties of the citizens, are assuming functions never anticipated and never intended when the Constitution was written.

A grave political and social danger lurks beneath this un-American tendency of the government to enlarge the area of its activity at the expense of popular liberty. We are never very far, even in a democracy, from the old pagan idea, that the State is a god and that for it the individual exists. Indeed, there are among us to-day leaders of public thought who teach that the State is omnipotent, that it is above all law, and that in its sovereignty it has no limits.

In the mouths of these teachers such a political philosophy is perfectly natural and logical. They recognize no God in heaven, and their religious instincts, which cannot be silenced, prompt them to deify the State upon earth. For them man is merely a creature of flesh and blood, whose only ambition is physical and social satisfaction; and thus they make the State a paternal agent, a kind of earthly Providence, directing every phase of man's activity, and, like the recent Prussian State, thrusting upon him all that it decided to be necessary for his welfare.

Once that view of the State prevails and once the atheistic conception of life dominates in the land, men will be led to surrender their liberties, in their desire to gain through the sovereign State the material comforts of a mere animal existence. A real menace of government absolutism, therefore, threatens the nation because of the State's increasing usurpation of power, and because of the growing tendency of the citizen to expect from the State omniscience and omnipotence — both attributes of God alone. Let religious convictions dis-

appear from amongst us, and, with these other mischievous forces operating, we will be subjected to a despotism paralleling any in the darkest days of paganism.

All this means that we must get back to a proper understanding of the nature and the functions of the State. Only when the fundamental principles that constitute the rationale of civil society are known and adopted, can its pretensions be kept from running wild; only when the object of its existence is correctly appreciated, can the reasonable limits of its activity be determined.

What, then, is the State?

To give to this question its adequate answer, it is necessary to have sound notions relative to the origin of the State and to the process by which it came into being. Ignorance or error in this matter is responsible for all false theories of government.

At the very root of the question we are considering, is the fact that, before the State came into being, the individual existed; and, before civil society was formed, individual united with individual to constitute the family, the unit of society. By virtue of their nature, their divine origin and eternal destiny, men, both as individuals and as members of domestic society, were in possession of God-given rights which they realized could be completely and securely enjoyed, not by single-handed effort but by the association and coöperation of all. Their very nature as social beings led them to seek in society the fullest measure of existence; and in civil society, whose formation was divinely instituted and inspired, their natural weakness prompted them to find the supplement of individual activity and enterprise in the temporal order.

It was thus that the State originated — it had its birth in the union of families, seeking the protection of their rights and the promotion of their temporal well-being. The State became by nature and by institution the servant of the people; their earthly interests it was intended to further, and their rights it was created to safeguard, not to absorb or to destroy. Human rights which are natural and inalienable were not to be lost or sacrificed by the individual's entrance into civil society, but sanctified and fortified.

The State, therefore, exists for the individual. That fundamental principle of political philosophy the original statesmen of this nation unmistakably expressed in the preamble to the remarkable legal document they composed. "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." To further the common interests and the temporal prosperity of the community and to protect the private rights of the citizens — this was the purpose for which our Republic was set up; this is the mission which this and all other civil governments are expected in virtue of their nature and institution to fulfil.

Always must attention be directed to this view of the State, for, by it, as a norm, legislation, to be reasonable and just, must be measured. It is the only view which can logically and consistently take its place in the mind of a man convinced of the two fundamental truths, that God exists and that the human soul is immortal. Fortunately for the world, the Catholic Church has kept that

view in honor, when others would embrace the degrading theories of Hobbes and Rousseau, or the dwarfing political program of the German Socialist, Marx.

So, let us repeat, the State is the servant, not the mother of the people, and, far from creating or determining their rights, it finds them already existing. It is a natural and perfect society, and as such bears relation to affairs and interests peculiar to itself, and for which it is responsible. But the limits of its action are definitely expressed in the twofold purpose of its existence — the protection of individual rights, and the advancement of the general good.

"The foremost duty of the rulers of the State," wrote the great Leo XIII, "should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such of themselves as to realize public well-being and private prosperity." These ends the State can never realize, if it neither understands that it is the helpful agent of the individual, who, besides being a citizen of the State, is a moral being also, nor remembers that prior to it, both in nature and in time, is the individual, and the family too, the safeguarding of whose interests is the only reason for its existence.

Once these principles are grasped, it becomes a relatively easy matter to determine the area within which the State may legitimately operate. It is immediately evident, that from its authority must be excluded everything of a purely moral or religious character, except the duty of encouragement and protection. To another perfect society, the Church, religious and kindred interests are entrusted. It is evident, also, that the State may not transgress the divine or natural law; nor may it un-

justly invade the rights of individual initiative, or violate the sacredness of the home.

Viewing the question of the State's authority in a positive way, it may be stated as a general principle that the civil power, while respecting the rights of individuals and keeping them inviolate, can and must interfere, whenever man and private associations of men are prevented from the enjoyment of rights which are theirs by nature or by legitimate acquisition; or whenever the public good is endangered by evils which can in no other way be removed. Thus, it is within the power of the State to suppress crime, to settle disputes upsetting the peace and order of society, to safeguard true moral standards and the liberty of worship. In the industrial field it must intervene, either by special legislation or by the exercise of its executive power, to defend the worker against excessive and degrading burdens, unsanitary working or living conditions, and unjust returns from labor. These and other responsibilities come reasonably within the scope of the civil power; they flow as corollaries from the reason of its existence — the protection of personal rights and the promotion of the general welfare.

To express this in other words, the State has a right to act, only when such action is demanded by the good of the community, and only after private initiative has proved inadequate to cope with the situation. "The individual and the family," says Leo XIII, "far from being absorbed must be allowed free and untrammelled action, as far as it is consistent with the common good"; and again, "The law must not undertake more or go farther than is required for the remedy of the evil or the removal of the danger."

These basic principles which mark the bounds of

legitimate State action all come back to the proposition that the State exists for man, not man for the State. They reflect the value of human freedom and individual initiative.

With the exception of divine grace, no greater blessing can come to man than that of liberty enjoyable within proper bounds; and in no country are the securities for peace and order stronger than in that where free men live, proud of its institutions because of the liberty they grant, and obedient to the laws because of the security which they guarantee. The sense of personal freedom awakens a sense of self-independence and of self-worth, and all three result in successful individual endeavor, which alone can give to a nation lasting strength and vitality. It was a full realization of the value of these forces to society that prompted the great Irish statesman, Edmund Burke, to declare that it should be the constant aim of every wise public council to find out by cautious experiment and rational, cool endeavor, with how little, not how much, of this restraint the community can subsist. For liberty, he said, is a good to be improved, not an evil to be lessened.

For these reasons, we, as citizens of this country, jealous of its welfare and cautious for our own liberties, stand opposed to every tendency that makes for absolutism in the State. Toward this direction, nevertheless, we in America are constantly drifting. Each year the volume of over-legislation is increasing; the sacredness of human rights is ignored, and the State, according to the philosophy of the day, is regarded as an object of worship, the one supreme authority in society. This is the Czarism of Russia and the Prussianism of Germany reproduced, and, as such, we resist it, because it is disastrous in its

consequences and false to the spirit of American traditions.

Were the purpose of the State simply to provide for its people the greatest possible amount of earthly riches, or material comforts, or sensual pleasures, we might seek, perhaps, in a paternal government the most efficient means for the attainment of this end. Governments, however, exist, in the divine plan, to secure for every man the means of developing not only his physical, but his mental and moral endowments as well; and this makes imperative in the State a tendency towards de-centralization, rather than towards centralization of power.

Were the subjects of the civil power children or slaves by nature, Hegel's doctrine of the absolute State might with some show of reason be defended, and with some degree of success applied. But those, for whom laws are made, God created free men; and they are worth most to themselves and to society, when their freedom is recognized and their individual initiative encouraged.

It is well to remember that the tendency of governments, even the best intentioned, is always in the direction of encroachment upon the individual. That explains why eternal vigilance is the price of liberty. The story of other nations makes clear the lesson that arbitrary power is apt to be used in an arbitrary way; that under its iron heel individual hopes and interests are crushed; and that, though for a time its machine-like structure may appear to give the maximum of strength and efficiency, nevertheless the final result is decay and destruction. These are solemn reflections, but they are salutary. Here in America we cannot hope to escape the penalty which other nations have paid, if, as they, we sacrifice the things we value most — liberty, individuality and religion; and by ex-

aggerated organization and centralization allow the State to become an instrument of tyranny in the hands of those who make our laws.

It is in the field of education that we are especially interested, and it is just here that the most dangerous forces are at work; for the complete monopoly of education towards which we are tending, unless there is a vital reform, will become a reality, and furnish the State with a most powerful means for crushing popular liberty.

That there is a decided movement in the direction of centralizing authority over the educational agencies of the country cannot be denied. For some years now it has been constantly increasing in power, and widening out more and more to embrace activities, for which the parent or the home was formerly considered responsible. The medical inspection of schools, the physical examination and treatment of school children, the supplying of food for the indigent pupil, free dispensary treatment for the defective, and other similar provisions which have been added to the educational program of the State, all are signs of the spirit of machine centralization and control. It is manifested, also, in the increasing volume of legislation directed towards greater uniformity in school standards and closer organization in school management; in the approval of powerful and irresponsible Foundations; in the growing antipathy for private school systems; and in the cramping limitations placed upon the freedom of private educational institutions. Back of all this can be detected the philosophical principle of the French revolutionist, Danton, that the children belong to the State before they belong to their parents; and that other false and undemocratic principle, that the State should be the only educator of the nation.

Such teaching it is that is back of the ever-insistent scheme to establish a national university, and of the recent attempt to subject the educational agencies of the country to a ministry of education, with its centre at Washington and its chief executive in the Cabinet of the President.

Right here, perhaps, we touch upon the strongest and most pernicious influence which the countries of Europe have exerted upon the educational theory of America. In Germany, especially, for the past fifty years, there has been a State monopoly in education, from the primary school to the university. No educational policies, standards or ideals were tolerated except those created by the omnipotent German State, and no teacher or institution could engage in educational work without a permit from the government's educational bureau. To the State this system brought absolute control and authority over the varied activities of the people; it produced a uniformity of thought and of purpose in the nation, but it was at the expense of the people's freedom and individuality. And this system America is each year making more completely its own, because America's educators, trained along German lines in German universities, have failed to recognize beneath the apparent benefits of centralized control and uniformity the noxious forces that were operating steadily towards Germany's final destruction.

In the light of recent happenings, a State monopoly in education stands condemned. The disaster which has fallen upon the German people may be attributed to the fact that they allowed themselves to be absorbed in the omnipotent State. They sacrificed their liberty to pay for commercial and military efficiency; they allowed their

self-reliant manhood to be legally suppressed, and in the end they became mere puppets of the State, cogs in its complex machine. To the State they turned over the agencies of education, admitting, in practice at least, that their children were not their own but the property of the nation; and the State monopoly in education that resulted became a powerful instrument for their enslavement. For, the government that controls the thought of its people has them completely at its mercy; and, absorbing their intellects in the sovereign intellect of the State, it can do with them as it pleases. This was pagan political philosophy revived, the Spartan State with its Lycurgan legislation rejuvenated; and with these came the same penalty which the Greeks paid for their arrogance and despotism — ruin.

Apart, however, from these considerations, which in themselves are for us sufficient reason for viewing with alarm the Prussian trend of educational policies here in our own country — apart from the fact that State supremacy in education would beget a bellicose nationalism, and lead inevitably to militarism and autocratic industrialism; apart from the further fact that the concentration of education in the hands of a few government officials would inevitably lessen popular interest in the schools, crush out individual enterprise and healthy competition, and, reducing all processes of training to a dead level of uniformity, would weaken the educational forces, and through these the civilizing influences in society — apart, I say, from such vital considerations, there is the more serious and more fundamental reflection, that State control of education is in this country unconstitutional, and everywhere an arrogant usurpation of parental rights.

In this land of liberty the laws and the spirit of the country have hitherto secured and encouraged freedom of education. Indeed, this freedom, granted to parents in the education of their children, follows as a corollary from the religious freedom, guaranteed by the American Constitution to the American people. And, as no State or government has the right to restrict the liberty of the individual in the practice of his religion, so, also, no State can with justice interfere with the individual in the education of his children, provided that education meets with the just requirements of the State.

A few words will make this clear. Under our laws every man is free to embrace and practice the religion he wishes, and he is free, as a consequence, to adopt every legitimate means to protect himself and his family in the possession of this constitutional right by the proper education of his children. For, under the present public school system, religious instruction and training are allowed no place in the curriculum; and, in the judgment of those American citizens who consider education and religion as inseparable, such a system cannot serve them in the exercise of religious freedom.

In this their judgment is sound and justified. The fundamental purpose of education is to secure for the child not temporal success alone, but, more urgent still, eternal welfare as well; and thus, in the training and development of youth the primary and all-important element is religion. Precisely because it makes a great difference as to religious belief whether the teacher accepts or rejects the principle of God's existence, and because, as far as the child's moral training is concerned, it surely matters much whether the school keeps religious truths in the foreground or passes them over in silence or indifference,

freedom to educate must be, under the present secular school system, part and parcel of freedom to worship. Any attempt, therefore, to trespass on the one is an attempt to trespass on the other.

Not only is this right of the parent to control the education of his children a constitutional right under our government; it is also, under God, an inalienable and inviolable right. The child belongs to the parent primarily and before all others. In determining the responsibility for education and the limits of State activity in this matter, that fundamental law of nature must never be out of mind. No more false or fatal proposition could ever be enunciated than that which would vest in the State the absolute and supreme ownership and control of its subjects.

This right of parental possession is a natural right with its foundation in the very fact of birth; and that right involves the right of the parent to feed, clothe, and to educate the child physically, intellectually, and morally. These rights involve the corresponding duties, and these the parent may neither evade nor ignore. Any State invasion of these rights or government interference with these duties is a violation of liberties that are God-given, and which are by us inherited from those who gave America national independence.

This does not mean, however, that the State has no competence as an educator and no legitimate functions in the field of education. The very purpose of its existence, the protection of private rights and the promotion of peace and happiness in society, suggests the right and the duty of the State to interest itself actively, under certain well-defined circumstances, in the training of its citizens. While always expected to foster and facilitate the work of

private educational agencies, and to supplement the educational efforts of the citizens, there are times when the State must act, if its children are to be worthy citizens and competent voters. It has the right, therefore, to build schools; it can make education compulsory, and take every other legitimate means to safeguard itself against ignorance and against the weaknesses which follow from illiteracy. That is, its educational activity is justified, when it is necessary to promote the common weal or to safeguard its own vital interests, which are endangered only when the child, through neglect of its parent, fails to receive the education which is a right and a necessity.

Further than this the State cannot go, without trespassing upon the rights of its subjects. It may encourage and promote education, but this does not necessitate a monopoly. It may provide schooling for children who would otherwise grow up in ignorance, but this is a supplementary right, not a primary and underived one. It may use constraint to bring such children to its schools, but, when parents otherwise furnish proper education, it cannot compel them to send children to the educational institution it has established, nor can it exercise exclusively the function of education. And all this, because education is a parental, not a political right, and the State exists to promote the welfare and to protect the rights of its citizens, not to antagonize or injure them. Different teaching than this comes only from those who know little of and care less for human rights, and for the legitimate functions of a constitutional democracy.

Judged by these principles, which are the principles of sound political philosophy, the civil government in America stands accused of unreasonable trespass upon the

rights and liberties of its citizens. In the field of education its interfering activities constitute a most serious menace, for there is no more dangerous monopoly of the despotic State over the minds of its people.

For this reason it is just here that the work of reform must begin. If the nation is to be turned aside from its present path towards autocracy, it must restrict its activities in all departments of the people's life, but especially in that which relates to the schools in which their children are trained. It must suppress its tendencies towards the nationalization, centralization, and standardization of education, get rid of its self-perpetuating educational boards and commissions, neither representative of nor responsible to the people, and bring the control of education back to the parents, to whom it naturally and primarily belongs.

It is a truth that cannot be gainsaid, that the country's most stalwart defenders are those parents who are educating their children in schools, where God is recognized and religious training given the place of prominence. Their schools, which are the only schools in the land that harmonize with our national traditions, will protect the rights of the citizen, because they will insist upon his dignity as a man, and, in the end, will procure vitality and strength for the nation, when all governmental machineries and State establishments fail.

Let the State, therefore, cease that unreasonable interference in education which would hamper these schools in their most necessary and salutary work. Let it restore to its subjects in the field of education and in other pursuits the fullest freedom, consistent with the public welfare, lest it be guilty of folly in embracing the tyrannizing policies it has sacrificed so much blood and treasure to

destroy, and justly incur the charge of hypocrisy in making a world-wide proclamation of democratic principles, while at the same time doing violence to the spirit and genius of its own democratic institutions at home.

CHRISTIAN CITIZENSHIP[1]

We have come especially to ask Almighty God to bestow His blessing upon these young men, who now, at last, after years of preparation, are to leave these sacred shades, to enter upon the broad highway of active life. Now, of all times, they have need of that help which Holy Mother Church brings, for they are at the point of going forth from these quiet halls of study and holy thoughts, from these beautiful heights, consecrated to the best things of the soul and intellect, to make their way in a very practical world.

Life is filled with urgent needs, but surely no one can gainsay this consummate need, the necessity of preparation for the difficulties which the world offers to the youth of to-day. We have listened to the principles and resolutions set forth by the young men who have addressed us on this occasion, and we are aware that there is nothing of their own making, nothing of the original, in what they have told us. But what we have heard is to us reason for devout thankfulness, because it emphasizes the fact that these graduates, in their youth, before they enter upon their struggle with the world, have been well grounded in such principles as these.

The learning of principles is easy. Any one can acquire without difficulty a familiarity with the general laws of philosophy, and of life, poetry, beauty. The human mind is naturally endowed with certain claims upon a knowl-

[1] Address to Graduates of Boston College at University Heights, June 25, 1919.

edge of the truth, so that the truth has but to present itself to be understood in greater or lesser degree. But, to live in the atmosphere of truth and to recognize that it is not merely knowledge of principles, but the will, determination and power to enact these principles in ourselves — this is what really counts in the sum of human activities.

For many years past it has been positively dinned into our ears that knowledge was not merely the panacea, but the secret of success, for America, for the modern world. Of late, too, we have had some remarkable and typical embodiments of this philosophy.

Every leader of the socialistic movement, now rampant in every land, is as well equipped mentally as the ordinary graduate of even our best colleges. These men are not ignorant of the principles of life. They know them thoroughly, have weighed their opposites, their contradictions. But, when it came to making a choice of the principles on which they were to base their actions, they made their selection, not according to the norm of what is right, but of what appealed to them as most likely to give them the happiness they craved. In this they were wrong. There is no such thing as selfish happiness.

No human being can be happy, if he lives and works for himself alone. This law has been tested out thousands of times, and selfish happiness has been proved a vain experiment. Now the secret of this inevitable failure of trying to live for one's self alone is, that there is a God of the universe, and we were made for Him, not for ourselves. We were made to attain Him by practice of the virtues; by justice, mercy, forgiveness and helpfulness. And it is the Catholic Church alone, of all who have offered mankind a formula for attaining happiness, that has throughout the ages maintained and exemplified that truth.

History is a record of the swing of the pendulum of human action from one extreme to the other — from the extreme of autocracy, which demands absolute obedience even in the last minutia of private life, to the extreme of license, that rejects and resists all law. This phenomenon is repeated from century to century in the annals of every civilization, and, as you trace the progress of the race, this constantly recurring oscillation can be discerned throughout the record like the ink-line of a mighty pen on the chart of humanity. It is nothing less than the story of the constant struggle of man for the true equilibrium of life.

The wisest of men have made their experiments, the greatest leaders of peoples and of nations have essayed them with millions of human beings as their instruments. In certain instances and for varying periods, one or the other has seemed to succeed. But in the long run and in every instance each extreme has failed, and not merely failed, but involved entire civilizations in horrible destruction, with the result that what was fondly trumpeted to the world as the acme of security and efficiency, the final goal to which mankind had attained of earthly happiness for all, became a synonym for all that is hated and despised — and the human race swung back in a great arc to the opposite extreme.

Poor human race! Forever searching for what is best, and yet never of itself able to obtain it. Never of itself! Of course not! God made the human race for certain defined purposes, and only by the observance of His laws can things be kept in order. It is only by the observance of order that any man or group of men can ever attain happiness.

There is no exception to this rule, nor can there be, for

the reason that it is inherent in the very nature of man. He is constantly trying to escape from its operation, vainly striving to release himself from what in his foolishness he imagines are fetters, but which in reality are the bonds of love and the eternal law that bind him to his Maker. This ceaseless rejection by human nature of the one thing that can save it is the baffling mystery of those who study man. The only student of human nature that arrived at the true solution, that constantly holds up to man the key to true happiness, is the Church of Christ. It is only a part of the panorama of human futility and blindness that those, who are absorbed in some new, vain experiment on the old riddle, and who clamor for all to follow them in their vagaries, protest that the Church is behind the times, retrograde, reactionary; the familiar old phrases of false and fleeting prophets.

At the time of the French Revolution, men threw off all authority, God's included. In delighted insistency they told the world that the magic formula had at last been found. They tried out their new found theories to the limit. What was the result? Slavery and misery, compared to which the excesses and tyrannies of the old order were a delightful condition. After worshipping the goddess, Reason, on the defiled altars of Notre Dame, they were compelled, in order to get back to the equilibrium of reason, to accept a Napoleon.

There is endless talk in our day about reason, the need for rationality in human life, that scholarship can settle all things and that knowledge will show us the way to freedom. Just what do these claims amount to in the last analysis? Simply this, unaided, pure reason, followed to its last conclusions, leads us only to the ultimate and inevitable decree; that God made man for Himself; that

his only freedom lies in obedience to God's law, and that, be he learned or unlettered, rich or poor, if in his heart of hearts he is conscious that God is his loving Father, that the miseries and punishments of life are momentary trials, and, whether he be rich and powerful using his gifts well or impoverished and unnoticed among men, God is with him, guiding him every step of the way along the road of life, in easy paths or hard, but always onward towards a glorious eternity; — unless a man by his reason has found out that simple truth of Christian theology, all the wisdom of the universities in the world can teach him only folly.

This is the meaning of Boston College and its whole meaning. Unless these young men now going forth in the promise of the fullness of life before them have gained not merely culture, which has its place and usefulness in the amenities and graces of human life, but those simple yet priceless truths of the Catechism, of what avail is all the knowledge in the world? If a man, no matter what his station or success, knows that God is our Maker, we His creatures; that He is the Law-Giver of the universe and we His servants; that after this life with its sufferings and successes, which passes so quickly, there is an eternity of God's love in which all the sufferings of this life will be more than recompensed in the glory of the next; if a man knows these things, he possesses the only true knowledge of enduring worth. With this he can face the world, its inequalities and its problems, its pitfalls and difficulties, and feel ever safe and secure.

It is in the sure possession of this inestimable knowledge that rests the value of college life. It is precisely this knowledge that one needs at the present time, for never was there a time when men seem to have given

themselves over to false principles and the folly of life as much as to-day. Take a survey of the world. Look even at the Peace Conference. For seven long months the greatest minds, the greatest leaders of men in all the world, have been ceaselessly struggling to bring back order to the nations which have sent them as envoys. They are still struggling. When their sessions are over, unless the edifice they build is founded on universal justice, sanctified by the order that is of God's law, it cannot endure, and there will result only greater confusion and more horrible wars.

These young men have clearly and well enunciated the principles which they have been taught. Will they build their lives on those principles? It will be no easy task in the modern conditions of the society in which they will live. For a generation the Church has followed the trend of the confusion afflicting modern life. She has given to its solution her best thought and care. She has brought into council those most closely in touch with the people. She has obtained the conclusions of those who have devoted scientific study to the relations of labor and capital. Hence she knows the problem as no other can know it.

The Church has information which no other can have, so universal is her realm. She has been warning the kings and other rulers of the people for thirty years and more. She has said to them: "Here are the principles of justice, of truth, of charity and mercy, clear as daylight, easy of understanding and of application. Take these laws and apply them to conditions and the world will be safe. Reject them and you will face terrible consequences. You leaders of the people who deceive them, who rule for your own advantage; you rich who want all the world to bring you money, though you have already more than

you know how to invest — you, too, have the power to take this warning or ignore it, but if you ignore it, remember that you do so at your peril. You doubt it? I shall tell you what the peril is. First of all, your contemptuous rejection will be a clarion note to all the world that you defy the eternal powers of heaven, of all justice and right. Secondly, the people will follow your evil example and reject them too. When, then, the leaders and the people have both refused to take advantage of the only principles upon which human life and order and equity can be founded and properly maintained, you will reap what you have sowed in universal chaos and anarchy. Do you want it?"

I regret to say that many of them said: "Yes, we want it." The world bears witness to-day that they have it.

In view of all this, the question comes back to this proposition for us; will America, with the example of this iniquitous rejection of the Church's advice and the terrible punishment of that rejection before her, follow the lead of those blind rulers and their deluded followers, and purchase the awful consequences that are certain to come upon her as a result? America, after all, is our supreme affair; the welfare of our own land, our cherished ambition. Each one of us according to his measure is responsible for this. Our great business as patriots is to think of the welfare of our country.

The principles enunciated here to-day are so clear that even the boys in the lower classes of the College could understand them. It is not the understanding that is difficult. The great difficulty is to get the world to adopt them. Self-interest, self-seeking are, after all, at the bottom of all disorder among high and low, among rich and poor. The great value of Boston College, therefore,

consists in the fact that it trains men to adopt these saving principles in active life and to get others to adopt them. Besides training the minds of these young men for the ordinary duties that will face them, upon a basis of scholastic tradition so sound and true that time and again in past centuries and to-day great educators have been bound to return to it, the College has given to every boy who passes through its doors on graduation a certificate, that he possesses a knowledge of the principles upon which he must live his own honorable life. In living that life as a citizen, he will do just so much to bring moral light to the whole country.

There, my dear young men, is the treasure which you carry away with you to-day from Boston College. Make no mistake. It is the only thing of value you will ever have in life. If you strive manfully to be faithful to it, it will bring you in all probability other things that men value. But whether those other things come to you or not makes little difference, provided you keep before you the value of conscience. Let me congratulate you upon the accomplishment of the end towards which your efforts have been tending for the past four years. I congratulate this State, this City and our Diocese that now they have as protagonists more men of the highest type.

Most of all, I wish to congratulate the Rector and Faculty of this College. Father Lyons has spoken from the fullness of his heart, and, as far as interest in the College and love for it are concerned, I gladly accept his tribute. I am devoted to Boston College; this is part of my duty as head of the Diocese. It is a pearl beyond price to the Diocese of Boston. During the last six years I have watched it as never before, and have seen it grow by leaps and bounds into the great institution it is to-day.

It owes its present great prosperity and growing prestige to all the Faculty who participate in the work being done here. But, my dear friends, you know as well as I do that most of the credit is due to the Rector.

As we have looked backward on the work of the past six years, we may also well look forward. Six years ago, there were a thousand students altogether. The number has now increased to two thousand. So we may well look forward to some little time yet to come, when Boston College will be, as it were, a second Oxford. The old Catholic Oxford was the centre of all the religious thought and life of England and the English-speaking world of that day. In that future time, which we contemplate, Boston College will be the seat of piety and learning for Boston, for Massachusetts, for New England, and, further still, please God, the centre of a noble, intellectual, but, most of all, of a moral influence in the life of the people, training not only the minds but the hearts of the youth that come hither for instruction and direction.

Upon these young men now leaving this protected place for their posts in active life, upon the Father Rector and Faculty of the College, upon all the parents and friends of those who have graduated here to-day, I pray God that He may bestow His potent benediction. God grant that we may love more and more this sacred place, that we may realize in a greater measure what it is bound to stand for in the affairs of men.

It represents a holy influence, a holy power. May the blessings which God sends here spread from this centre throughout the city, the state and the country; and may the principles taught and learned here be lived and acted upon and loved, so that all America may learn and keep the knowledge that is God and the peace of God.

PRACTICAL CATHOLIC MANHOOD[1]

It is difficult for me to tell you all the feelings that surged through my mind, as I listened to the eloquent speeches of the members of your Alumni Association, but it gives me pleasure to be able to say that the sentiments they expressed are in strict conformity with those sound religious and philosophical principles, that should be engraved on the heart of every man of faith.

To sum them up in a few words: to-day we see the fruitage of what our forefathers in the Faith implanted so well in these New England States. They labored in the midst of many spiritual and material privations. Their undaunted courage and perseverance we cannot praise enough. They had not the eloquence which their sons possess, as evinced here to-day, but the Faith was strong in their hearts, and their minds were guided by great Christian principles. Thus, they were enabled to build rightly and well the foundations upon which the magnificent superstructure of New England's Catholic school system now stands.

Most of you know little of the labor, the sacrifices and the tears that went to fashion the great St. John's of to-day. Like our forefathers in the Faith, the Brothers have toiled on amid their many trials, actuated by faith in God and genuine love for youth. It is with great pleasure and satisfaction that I behold in the young men here present the magnificent success of their labors.

[1] Address to Alumni at St. John's Preparatory School, Danvers, August 24, 1919.

Now at last we are beginning to realize what has been wrought by those who have gone before us. Strong in physique, daring in enterprise, and rich in Faith, our ancestors gradually mastered all their difficulties, and the work is still going on. Their goal, the goal we hope you will reach, was the strengthening of the governing force of this great country. That this country may endure, we need men of faith and noble intellect as its governing factors. We need men whose deeds prove that money is not everything, but that faith in God and love of fellow-men are far above the perishable things of earth.

You should be ever imbued with the conviction that much is due from you in compensation for what you have received from others, that you are not to strive merely for yourselves. Work for the good of your fellow-men, for the triumph of the Catholic cause. Do not pattern yourselves by those who are eloquent only in words, and whose deeds show that they lack genuine principles. The crying need of government and of education to-day is a set of fixed and divine principles. You have these; they were taught you in the Catholic schools; they are beautifully summed up in the Catechism; they were exemplified and made familiar to you during your course in this School. Life must be lived on principles; and woe betide the individual and the nation, if faith in God and charity for man are lacking.

It does me good to look at you, for I see upon your countenances that expression of nobility that men of righteous action must possess. You are a worthy product of the training which St. John's has given you, a training that has accomplished so much for youth in twelve years. Your way in the world is assured, if you use that training in practical life. You have everything that makes for

rightful accomplishment; strength of body, keenness of intellect and the priceless heritage of Faith. No one will deny that you have a perfect right to the good things of this world, but, amid these, do not forget or undervalue what we have given you, for the things of eternity are worth far more than the best things of this world.

It will be well for you to be mindful always of the labor, the privations and the sacrifices that were necessary to build up this great institution to which you owe so much. Be willing, then, to give your lives for your Faith. To stand for the things that are righteous in the sight of God, for the things that are of real utility for the spiritual part of man, is at times not easy. Your principles are those of sound, Catholic philosophy; follow them, therefore, and be not turned aside to those false principles that delude the majority of men to ruin and failure. Stand firm by what you know is right and pleasing to God.

I am delighted to know that there are many frequent Communions here at St. John's. Your souls have often been nourished by the Bread of Eternal Life, and you will need that nourishment all the more amid the trials and temptations of the world. That intimate union with our Lord will ever be a source of strength and an anchor of safety in life. It will enable you to measure the things of this world at their real value. Once this is assured, you will be capable of great and fruitful work that will be a joy to your Alma Mater, of real utility to your country, and of abiding service to your Church.

One can say much on this great topic, but it can be summed up in three words: Be loyal Catholics. There are many ways of proving this loyalty, but the best of all is in your faithfulness to God and the Church. St. John's is in great need of money, and we hear constantly of the

millions that Protestants give to their institutions of learning. Most of you may never be able to emulate this in your gratitude towards this School, but every one of you is in a position to contribute that which you owe above all else to your Church and your Catholic schools, that is, the example of a good life. If our Lord blesses you with prosperity, you can show your grateful memory by generous gifts, but the essential showing is the example of practical Catholic manhood.

There is another duty. It is not sufficient to know these great principles of which I have spoken, or even to live them. For the entire performance of your duty, you must speak these principles. The Church has a right to expect from her children the speaking forth by example and word of her truths at all times and in all places. There is a work of apostolate of Catholic principles before young men, who have derived so much from the Church's teachings.

I hope that you will always remain staunch in your adherence to the truths and the training that you gained in St. John's School, that you will be a source of joy and aid to the Brothers who have done so much for you, that you will be righteous citizens as well as obedient sons of the Church, and that you will often meet here in this sacred spot, to renew the happy memories of your boyhood and of the great principles of faith and life that make for stalwart and loyal Catholic manhood.

ADDRESS OF WELCOME TO CARDINAL MERCIER[1]

Your Eminence, members of the Faculty, dear men of Boston College;

It is an extreme pleasure for me to-day to have Your Eminence here as a guest of my Alma Mater. Yesterday you occupied my place in our beautiful and — for America — historic Cathedral. To-day you come with me to be with my own, as they are your own.

You love Louvain University. You gave to it the powers of your mind and long years of service. It had centuries of tradition and a wealth of story. When you heard that a part of it was being destroyed and was in flames, your heart must have suffered very keenly. Well, I love this College as much as you ever loved Louvain.

It is a young college. It has not the great wealth of seats of secular learning. But it will have its history in the years to come. After all, Your Eminence, you and your generation were but reaping and culling the fruits of centuries, when you sat in the halls of Louvain to listen to your masters, and later, when, as master yourself, you sat there and delivered the words of Catholic religion and Christian philosophy. The real honor was due to those who, centuries before, had struggled, toiled and builded in Christian faith.

We are helping to make Boston College now. One day, we feel sure, it will have its wealth of Catholic traditions,

[1] Address of Cardinal O'Connell at reception to Cardinal Mercier, given at Boston College, October 5, 1919.

its long roll of Christian scholars, statesmen and patriots. We are toiling to-day to build its foundations, and, Your Eminence, just as your heart bled when you heard that Louvain was being destroyed, so my heart would bleed, if I heard that anything was being done to weaken these foundations for whose solidification we are willing to give our lives.

The world is filled with a confusion of ideas. There is a prevalent electicism of philosophy which scarcely knows its own principles. Is it to this kind of learning that the minds of men must turn for guidance in these troubled days? Was it to such philosophy that you turned, when Belgium was attacked? No. You turned back the pages of your own Catholic masters, and there you found the mighty, universal principle which, once enunciated, made Belgium safe to the world, and has made you a hero for all time. It was the enunciation of the Catholic principle that, though brute force could wring a body, it could never wring from the soul of a nation true obedience, interior deference or affectionate love.

So, in our poverty, in our beginnings, in the youth and, if you will, the crudeness of our efforts, we put no reliance upon the confusion of modern standards, but base our hopes upon the assurance that we are building upon the faith of Jesus Christ, and that we are training up in this school a body of Christian men who will be, not merely patriots, not merely willing to die for their country, but will be, first of all, ready to die and offer their lives for their Christian principles, without which any country nowadays would be in a state of the merest anarchy.

Your Eminence is, of course, more familiar than we are with the confusion of mind and mixture of principles which at present dominate Europe. Why is it that mil-

lions of men are, as it were, stranded in their moral life? Is it for lack of rich universities and schools, frequented by thousands of students and backed by governmental influence? There are plenty of these.

No. It is because Europe, as it seems to us from this distance — not all Europe, but that part of it which is, at least, obvious to us — has lost its way in a maze of philosophies; it is because multitudes of Europeans have given up the clear guidance of Christ's Church and the truths which are taught to the children in the parish schools, and all through the curriculum, up to the Catholic colleges and universities, the doctrines that turn out men whose patriotism is based upon principle, and not merely upon the sentiments of the day.

Your Eminence, we are very happy that you are with us to-day, and at Boston College. This visit will be for all these young men here before you a precious souvenir. They know the story of your heroic stand, and, like the rest of the world, they admire you for it.

But far deeper than that is the feeling that you are a Catholic priest, a Catholic Bishop and a Prince of the Roman Catholic Apostolic Church. Boston College feels modest in your presence, Your Eminence; in the presence of a scholar of a great University — so modest that it does not dare to offer to you, a Prince of the Church, a degree.

In their eyes you stand so high, towering in the great Universal Church of Christ, that they, giving you their Catholic loyalty, their Catholic love and devotion and affection, ask your blessing. Bless them, Your Eminence, and may that blessing seal the bond between them and you; may it make for a greater increase of the faith which brings them here, for this is sacred soil to us.

The blood of our fathers has not been spilled in battles merely for patriotic pride, and the toil and energy and the years of long-enduring service under terrible difficulties in this very place make us proud to see these towers raised above Boston and its surroundings.

So, Your Eminence, your blessing will confirm these sons of the Church in their Catholic faith, and it will give them greater zeal to go on to study those principles, in which Your Eminence is such an eminent doctor and divine.

BELGIUM GLORIOUS IN HER SUFFERING[1]

YOUR Majesties, we offer our heartiest greetings, and bid you a most cordial welcome to this City and to this mother Church of Boston.

We have with all the rest of the world followed your noble attitude and action during these last terrible years of trial, and we have only the greatest admiration for your courageous stand, your lofty principles and your heroic endurance. You have set a high example, not only to all those entrusted with the welfare and destiny of a nation, but to all citizens of every land.

We pray God to preserve you for many long and happy years, and to give you in future, for the sorrows and griefs so nobly borne, a thousand consolations, by the complete restoration of your beloved Belgium, in which every American desires to have a share.

Your Eminence, we see in the person of Belgium's Primate one who, like a true shepherd, guards his flock at whatever cost.

When the power of might seemed near its triumph, Your Eminence fearlessly stood for right and justice, against mere brute force.

At the very moment, when it appeared that all was over with Belgium, your voice was raised against injustice; and in the end the principles for which you steadfastly stood conquered.

[1] Address of Cardinal at Solemn High Mass at Cathedral, October 5, 1919, attended by Cardinal Mercier and Their Majesties, the King and Queen of Belgium.

At the moment, when the cry went up from many sides that religion had failed, religion in reality triumphed. And the world again realizes that the greatest strength of civilization is the law of God.

In Your Majesties and Your Eminence, we behold Belgium, glorious even in her suffering; and to Belgium and to you we offer our highest admiration and our sincerest affection.

And now, beloved brethren, let us all join our prayers in Holy Mass for the welfare of America, the prosperity of Belgium and the peace of the whole world.

A WORTHY STEWARDSHIP[1]

DEAR Sons of the Retreat Guild: To meet and help any of those under my spiritual charge is one of my greatest consolations; but it always gives me special happiness to have before me, as to-day, the men of my flock, because so much depends upon them — upon their recognition of duty and their performance of it. It is precisely such occasions as this that lend themselves to our highest service to God.

Your president has well stated the purpose of this meeting. I heartily endorse the sentiments he has expressed. Everything that is for your best interests is of the greatest concern to me. One of these things is your temporal welfare. I have often impressed upon you the fact that whatever progress you make, even in a material way, is dear to my heart, provided that progress is along the right lines and does not mean the compromise of eternal principles. In centuries past, our people have gladly sacrificed everything in a material way to keep the faith. This is all the more reason why to-day they should have what is right and fitting.

Moreover, the material goods of life are of themselves God's blessings for the comfort, help and encouragement of His children. There is nothing wrong in our desiring to possess our share of these divine bounties, so long as our acquisition and use of them do not transgress God's law and the higher purposes of life.

For a long time equality of opportunity was merely theoretical. In a practical way, our people were not

[1] Address to Laymen's Retreat Guild, Brighton, October 11, 1919.

allowed to enter spheres where the rewards of effort were of serious consideration. Nevertheless, this, too, was but part of that great conflict and competition that are part of life.

But, admitting all this, such striving and winning are only a small part of life. The great thing in life is the salvation of the soul, the keeping of God's law for the love of God and the eternal reward He holds out to us. The lesser things come and go.

There is but one thing that will set us right about these problems and will keep us sane. This is the true insight into the value of life that religion teaches. It teaches us, first of all, to accept what comes from the toil of our minds and hands as a blessing of God. If the Lord sends material goods, we can be thankful for them, and try to use them wisely and well. The pagan principle, of getting things for the sake of possession or envying others who have them while we have them not, should not gain a place in our hearts. The misery of millions of men proceeds from a lack of that true insight, from an exaggerated importance attached to the material things of life. These things have an importance; they come from God; they are capable of being used for good purposes. It is the exaggerated importance ascribed to them, the pagan over-estimate of them, that works the harm.

The one thing for us to do, if we are to escape this mad whirl and turmoil of false values, is to withdraw from it all, to get away from the crowd and the evil influence of diseased imaginations. We must give ourselves the opportunity of arriving at the true valuation of things. The only way to do this is by retiring to some quiet place, where harmful influences cannot reach us, and where the influence of God's grace is in the very air.

You know this well from your own experience. The moment you enter this monastery, you shut out the world. The false values of frenzied humanity cease to vex you. You find that there is no need to contrast your lot with that of your neighbor, or to be unhappy because you are not advancing higher on the ladder of social position, or the plane of mere secular enjoyment. You find that you are living better, and that life itself means much more to you.

The secret of this is, that you have shaken off the coils of diseased imagination, and have come to a substantial judgment of things as they are. Your individuality reasserts itself, and you stand up in the independence of what you are in the sight of God.

Then you see that neither your neighbor, nor the world, nor its judgments or ambitions, are the measure of what you should be or do. There comes to you that expression of deepest meaning and truth, that question that rends all false veils and topples over all false values: "What shall it profit a man if he gain the whole world and lose his own soul?"

It is this that determines the value of life, that fixes our relation with eternity. What we eat or wear, where we live or the amount of money we spend, count for little in comparison with that great and crucial question — how we are to save our souls.

The retreat gives us the answer to this question, and that answer is, that, if we obey God's law and keep His commandments, if we keep our hearts, minds and souls free from sin, we are wealthy in God's sight and in very truth beyond the dreams of avarice.

Once the great question has been answered truly, all lesser difficulties become easy of solution; the troubles

of life, the inevitable temptations, the strength of soul necessary to do all things rightly and well. We have prayer that raises our hearts to God, the Sacraments that bring a strength of which the world has no parallel, the blessings that come to the hands of him whose face is turned towards his highest duties.

It is precisely because multitudes of men have not this opportunity that they go astray, not merely morally, but in all the actions of life. They become absorbed in things of small account; they give themselves an exaggerated importance; their entire view of themselves and their attitude towards the world and others become twisted and wrong.

But what you can afford to dwell upon to your own great advantage is, the relief that the retreat brings to your wearied and harassed souls and nerves. You are out of it all, in the great solitude of God's house, in an atmosphere of calm and sanity and truth. You find that even your bodily health and your peace of mind are wondrously increased by the change.

These are some of the advantages of the retreat. You have all had experience of them, and come back time and again to bathe in its spirit and strengthen your souls in its grace. It would be a great boon to men, generally, if they could only understand the spirit of the retreat, and, if they could not come here, could step into the church some time during the day to escape the feverish anxiety all about them, and rest their souls in the presence of God.

This was the design I had in the beginning in instituting these retreats, to provide a place where you could have the benefit of calm, restful meditation. You know how well that expectation has been fulfilled. The Association has grown, until to-day it is a great organization of

more than three thousand men — and this is only the beginning.

It is all a great privilege; this house with its manifold consolations, and the Fathers, who do so much for their guests, and guide them so well in the spiritual life, who have done so much for the hundreds of men who have come here. We owe the Fathers more than we can ever repay, though, after all, the only payment they ask is that we should make the most of ourselves and our lives according to God's designs.

So, my dear men, I send you away with my blessing, and ask that you diffuse among others the blessings and experiences you have gained here. Tell others what the retreat has made you realize. Interest them in the supreme things of life, the happiness of their being. In this way we raise up a strong barrier against the growing discontent, envy and hate that are sweeping over the world; raise up a wall of defence that will enclose a sanctuary of peace and holiness, for we know that within these walls is a peace, to which nothing that the world can offer is comparable.

The work of the world must be done and we have our part in that work. The things of the world have their rightful value and this we must recognize. But our happiness is not to be found there. It is for us to learn here in these retreats to use the world wisely, to estimate it at its true worth, and ever to keep highest and most important in our minds and hearts the changeless standards of God.

DEFENDERS OF THE FAITH[1]

THE record of the Knights of Columbus during the war needs no comment. It stands forever in history in letters of gold. Whoever before might possibly have doubted the loyalty of this Catholic Order, after all that it has done for the men in battle, for the sick, for the wounded, for all those who needed help, both in Europe and at home, when he reads that glorious record, can never again doubt — if he has any honest faith or humanity in him — that the Knights of Columbus are not only a Catholic organization, but that they are essentially and supremely a patriotic organization.

These achievements have made the Knights known throughout America and Europe. Recently, our Holy Father, himself, has given manifest proof of his approbation of the character and the work of the Knights of Columbus.

All this means not only a tremendous impetus to strength and growth, but also the rising of new difficulties; not such difficulties as are to be expected in the early days of a society, but those that inevitably present themselves, whenever a new power for good becomes recognized in the world. The Order has now established itself as strong and influential, and it would be but natural for some of the members to imagine it can now rest on its laurels. This, however, is far from being the case, for growth and spreading influence must be accompanied by a commensurate sense of increased responsibility.

[1] Address to Bishop Cheverus Assembly, K. of C., at City Club, Saturday, October 11, 1919.

And what will your action be? First of all, of course, fidelity to the principles of your Knighthood. You have assumed those obligations voluntarily. That you must never forget. Secondly, reliance on God as the only true and real guide of human life. Without this, men are sure to be led astray. This guidance is ever to be found in the Church. For this reason it has been made obligatory that each Council should have its spiritual director. The priest, though subject like others to human frailty, is near to the sanctuary of God, and thence draws the divine truth and strength which the organization so much needs.

The presence of the spiritual director makes for a fellowship which is a safeguard of wise guidance. This is especially needed to-day.

The future of your Order, fellow-Knights, will depend upon the strict and kindly union of yourselves with the Church. With that union, the clearness of light can never fail, and strength can never be wanting. Dark times are bound to come, and hours of weakness are never far apart. But, with that hand of Holy Mother Church stretched out to you in kindness, in love, in affectionate guidance, you cannot go astray from the path that lies before you.

I have always said that not by mere chance has this great organization arisen. There is some great thing to do yet for God and Country. One day that path will be made clear to you, and you will have the power and the grace to walk in it. So, beloved Knights, in the hour of your strength, in the hour of your prosperity, keep your balance. Do not trust to the popularity of a passing hour, for you are all grown men and know how little popularity is to be depended upon.

We must live for realities. We must work for things

that are enduring, and, cost what it may, we must stand by the men who are working for us. In the time of triumph it is easy to cheer, but it is in the hour when all that has passed, that you must remember the men who have worked for you through the long and bitter years. Let us not be ready to join with the crowd, that so easily forgets the men, who have toiled through hardship and discouragement to build up the nation. This I say as an illustration of the principle that should never be forgotten by the members of your organization.

The times are troubled, we do not know what may be impending. The social order is undergoing tremendous upheavals the world over. There is but one thing that can hold us fast and secure, and keep our feet steady in the right path. That is the guidance of God. This guidance you have in your organization by the fellowship of your chaplains.

Be true to one another, to your country, and to Mother Church, God's guide to mankind.

KNOWLEDGE AND SERVICE [1]

THE program of the year's work embodies the purpose for which the League was founded, namely, the extension of Catholic teaching and of the realization of Christian obligations, through an energetic organization of Catholic women throughout the Diocese.

Everything in individual Christian action starts with an act of faith, by which God is accepted as the true Teacher and Lawgiver. This act of faith is the free choice of the will; it may be made or rejected. We have in the world around us only too many examples of this rejection, either on the part of people who repudiate religion altogether, or who refuse to admit that religious obligations are binding upon them. As a result, they are at the mercy of their own minds, whims and passions.

Christian revelation is very clear. He who is the Way, the Truth and the Life has given His example for all humanity to follow, and established His Church, to be an ever-present guide to men, and to furnish them with the divine strength necessary for them to fulfil their duties towards God and their fellow-men.

Though the history of the Christian era is filled with false doctrines and leaders, with instances of human passion, prejudice and partisanship, with endless confusion and conflicting claims, the truth has at all times been manifest for mankind to see. There has been strong and varied opposition to Christ's Church in every cen-

[1] Address to League of Catholic Women at Notre Dame Academy, Fenway, Saturday, October 18, 1919.

tury. The Church has been persecuted. To obey its voice and remain faithful to its teachings, have often meant the giving up of all that this world values, but the Church has been there all the time for mankind to see and follow.

The real difficulty does not consist in the mere knowing of what true principles are. These are simple and plain, they are set down in the small Catechism, they are a commonplace of Christian teaching. The great difficulty has been in the falsehood, misrepresentation and prejudice that sought to turn men's minds against the truth, in the spirit of the world which is always against accepting anything that fails to square with human pride and self-will. Intellectual rebellion coupled with self-indulgence has always been at the bottom of the opposition to Christ's Church.

It is this very thing that is at the root of most of our national difficulties. Endless energy and money have been spent on mental training, but the training of the upright and understanding heart has been ignored or neglected. The fatal lack of religion in the schools has resulted in a generation that is determined to have its own way, and is inflexibly opposed to the spirit of service. You cannot eliminate God and His law from the deliberations of nations, from a system of education, and effect a proper solution of great problems. You cannot inculcate the doctrines of limitless personal liberty and hatred of service, and expect that justice will prevail. When God and religion are set aside, good will cannot come in.

It is true that in this war America has given a glorious example of disinterestedness and self-sacrifice. Our people went into the war, and our men died for no selfish purpose, but that justice might reign everywhere. The secret of that unselfishness was an inheritance of Chris-

tian principles and the Christian spirit of service that still remain.

I would also point out the fact that the Catholic love of justice and the Catholic spirit of self-sacrifice and service played a great part in the magnificent record America made in this war. It can be said in truth that it was the strength of the Christian ideal in the American people that won the war.

Nevertheless, no one can help seeing to-day in our country the evil and subversive efforts that are being made to uproot the foundations of our institutions, to eliminate the moral law, to promote a rule of lawlessness and injustice. You may see the results of this deadly propaganda in the growing tendency to repudiate contracts, to have one's own way, irrespective of the rights of others, to despise the spirit of service. It all goes back to a repudiation of religion, a repudiation of God as a leader in human affairs.

Wherever you look, abroad or at home, the same terrible lesson is plain. The wrongs of Poland were ignored for centuries, and were partially righted, only because this suited the selfish plans of powerful nations.

The wrongs of Ireland were ignored for centuries, and failed to be righted, because a just solution interfered with the selfish plans of a powerful nation, that was on the winning side of the war.

The wrongs of the black man in our own land were ignored for many a long year, and, though a terrible war was fought to give him his rights, we are constantly reminded that the black man has not yet obtained an adequate recognition of those rights.

This nation was established to safeguard rightful liberty and equality of opportunity to all, yet selfishness

and greed have not ceased in their attempts to stifle that rightful liberty, and make millions of men serfs, and to-day on every side we behold preachers of discontent and anarchy, working with might and main to turn this country into a state of turmoil, like that of present-day Russia.

In every instance, the evil principle is repudiation of the rights of God over the human heart. All these dreadful agencies are active among us. If we fail to bestir ourselves, our backwardness and indifference are helping evil to win, are helping to set aside the cause of God and humanity.

It is to combat these destructive tendencies and forces of evil that this League was founded. It was established for the women of this Diocese, because women, properly instructed and adequately organized, are an immeasurable force for righteousness. The battle for God and the cause of right must be won in the home. The salvation of the Church, as well as of the nation, depends on the training of the children. Until we have all the women of this Diocese banded together to effect these great purposes, we cannot hope that our duty will be done. So these programs have been prepared each year, to forward the course of training that is necessary for our great purposes. These lectures are intensely practical; they deal with the problems that are coming up continuously; they are given by men and women who are best qualified to deal with important questions soundly and for your practical benefit.

Your organization can have no other purpose. The situation is too dangerous to permit of merely social diversions for this society of women. There is to be done a great deal, that only well-instructed and energetic

Catholic women can do, and it is for this that you assemble here and that these lecturers come from afar to address you.

There is no room for politics or self-seeking or amusement. All come here for a common purpose and on the same democratic basis. If we accept sincerely Christ's leadership and the obligations that it brings to bear upon us, if we bring to this organization and its success our best good will, we shall be able to effect a great deal for the community and for ourselves.

Personal ideas will intrude themselves; they must be put aside. Individual methods will occur to us; they must yield to what is for the common good. There must be proper leadership and loyal coöperation. Without these all effort is in vain. Above all, there must be tireless zeal for Christ's service and the welfare of His children. So, with good will and unanimous action, combined with the training in ways and methods that this annual program provides, the League of Catholic Women will justify its establishment and existence, and be in this community a mighty and active force for the reign of justice and the coming of God's kingdom on earth.

THE CATHOLIC SCHOOL A HOLY PLACE[1]

My dear children in Christ: I congratulate you upon the completion of this beautiful school, built by your co-operation with the zeal and energy of your parish priest. We bless this building, because it is a holy edifice to which your little ones will come to learn, not only the knowledge needful in the affairs of this world, but also that faith in God without which there can be no peace, no happiness, either here or hereafter.

What is the cause of all the turmoil among the nations to-day? There is more money in the world, in a certain sense, than there ever was before, and yet there is also unparalleled misery. Now what is the secret of it all?

There are many causes, but, without a doubt, the chief cause is this: men are losing the real knowledge which alone can bring happiness and concord, the knowledge of their own eternal destiny, that the children of men are born, not merely for wealth, honors or fame, but principally to serve God here, and, as a reward for that good service, to be happy with Him forever in eternity.

The lesson is not hard to learn or to practice. One might think that the history of past ages would teach the people of the present day that the service of God and obedience to His divine laws, obedience to the laws of the land, are the things that make for our peace and happiness. Yet the world is rapidly forgetting what it all means, and, as a consequence, is involved in discord.

[1] Address at dedication of Holy Rosary Parochial School, Lawrence, November 23, 1919.

Mankind is ceaselessly seeking something new, a fresh formula to obtain the conditions for which men long and toil. But the secret which they are seeking, and the goal for which they blindly strive, are not new, but old, and the right way is not onward, but back to God. There is but one path to peace. The Lord has marked it out for us. It is the road of self-sacrifice, of obedience to authority, of harmony with our fellow-men; in a word, the sacred road of the Cross which our Blessed Lord has trodden to show us the way. That road is beset with trials and with pain, as He has told us, but it has its many consolations, and, best of all, it is the only road that leads to perfect security of happiness and peace.

There is another thought. Men make too much of this world, they are too much concerned with its rewards and disappointments. They forget that life is short, that it passes like a cloud before the sun. Hence, it is necessary, in order to make the most of this life and its opportunities, that children should begin early to acquire the truths and rules of virtue, charity, holiness and patience, without which the longest and most prosperous life is useless.

These truths and rules are embodied in the science of the Christian school. Without this science, this knowledge, years of study and effort are only wasted. People, who by some mischance have been deprived of what the Christian school teaches, grow up wondering what it is that they lack, what it is that makes the world go wrong. The fundamental trouble with the world to-day is precisely that it has lost the secret of Christian knowledge.

Your school and all institutions like it are established to remedy and correct these unhappy conditions. Your school is a holy place, in which the spirit of God reigns, and where His law is the great lesson to be learned. May

the Lord bless this place, these His children and their teachers, who are here to explain the sacred science of life, and to impart the secular learning necessary for them. And may God's blessing rest upon you all, good Fathers, parents and friends. It will be yours, if you are faithful to your trust and your duty.

THE NOBILITY OF THE CELT[1]

On this national holiday, the people of America are invited to come together in their houses of worship, to thank Almighty God for all the favors He has bestowed upon them during the past year.

In response to that invitation, you, sons and daughters of St. Patrick and citizens of beloved America, have come here for a double purpose, namely, not only to thank God for the favors you have received, but to thank God in this memorial Mass for the noble service of all of those, our brethren, who, both here and in Europe, have died for the cause of freedom.

Every day to the Catholic is a day of thanksgiving, for every day in the Mass the priest says those solemn words in the preface: "Gratias agamus Domino Deo nostro" (Let us give thanks unto the Lord, our God). Now, what is there that prompts the hearts, especially of those whose ancestors lived in the island of St. Patrick, to revere, with a special love and memory, those who have died for freedom?

The reason is not far to seek. It is because, during all the centuries, the children of the Irish race have been willing and ready at all times to sacrifice all that they have, their very lives, for two great things, the only two things really worth possessing in human life — freedom to worship God and freedom to live their own lives under the law of God. All during the centuries, not

[1] Address to members of Irish County Clubs at Cathedral, Thanksgiving Day, 1919.

only in Ireland, but here in this country, as well as in France, in Spain, in Austria and all over Europe, in fact, all over the world, men of Irish blood have been ready to sacrifice their all for these two great causes — religion and freedom.

Without religion there can be no true freedom. Freedom without religion is impossible, because only religion safeguards and guarantees the true dignity of the individual. Only the religion of Christ has kept clear in the minds of all the value of the individual soul in the sight of God, the responsibility of each individual to keep God's law. And it is that sense of responsibility, of value to God, that has made the thought of freedom worth while.

In the great war through which we have just passed, no matter what the underlying or obscure causes — and God knows what some of them were — that created the war, the cause which brought our men together to fight for the Union, safe-guarding their own nation and the honor of their own country, was the cry of liberty, of freedom against tyranny. That was enough. Let history decide what were the real underlying causes. If it was economic jealousy, then the world will pay for it. If it was national rivalry, the nations guilty of it will suffer for it. But whatever the causes, obscure or underlying or hidden, the real cause, for which our men fought and bled, and were willing and will ever be willing to face death and sacrifice, was that of true freedom. That was the cry of our President. That was the cry of those who governed us, and that was enough for us.

How beautiful and how tender are the hearts of the Irish women! They do not forget the men who have died for them; they cherish their memory. They prize freedom

too highly ever to forget those who have been victims of tyranny. They keep their memories green and fresh. They are martyrs to the cause of freedom. And they do that in the most noble manner possible, by praying for them at the foot of God's altar, and uniting their cause, their death, with the death of their Blessed Lord on the Cross.

See the sublime idealism to which the Celt always responds! There is no concept too sublime for him to realize and feel; that is what makes the race so noble, because it is true to its own blood. It is for this reason that the religion of Christ and the Catholic Church have always found a fertile field in the Irish race.

The holy memory of those who have died for freedom, either for America or for Ireland, must ever be precious to all of us. It is a curious law of life, but it seems to be universal, that whatever is worth having is worth even dying for. Even for the goods of this world, men foolishly oftentimes give up their health. For honors and silly titles, people will give away the best that is in them. The cause of freedom can live only when men are willing to suffer for it.

That is true of this country as of Ireland. Look over history, and you find that constant battling for the right against all the menacing forces of evil — the right to live a man's own life, the right of a nation to live its own national existence. Certainly that is what God intended. Yet to procure that right to live, not for yourself, but of yourself, according to the laws of your individuality, for God, is the most natural right of man. But when has man ever been able to hold it long without being ready to suffer and die for it?

It is the same with the life of a nation. It seems that everything has conspired against independent national

existence, though it is the normal, natural thing for any nation to procure and to conserve its own independent national existence. What is the cause of all the evils and wrongs in the world? The greed which overpowers the law of righteousness, that begets tyranny and oppression, so that the powerful begin to think they are like gods, as it were. They must control everything and dominate everything, even to the last breath a man draws — that is tyranny.

Christianity has fought tyranny from start to finish. Indeed, one of the things, for which our Lord died, was to set men free. It is only the Catholic Church that has preserved that ideal in the lives of men. Every other form of Christianity — so-called form of Christianity — has gone either one way or the other. It has either catered to princes and the rich and the powerful and has beggared the people, or else it has catered to open anarchy.

This is a strong statement. Yet, we only have to look at the history of events to discern its truth. It is the Church and the Church alone — the Church of Christ, the Catholic Church — that has preserved the true ideal of national and individual freedom. She has done that in the face of princes, in the face of emperors, in the face of governments, in the face of so-called democracies. She has done it in the face of England, from the time of Henry the Eighth until the present day, and she is doing it to-day here, by standing straight for the law of God, for the rights of men, not the rights of the rich alone, or the rights of the employer alone, or the rights merely of those who happen to be in the government at the time being. She stands for just law for all and at all times. From that course she will never depart, whether

it pleases governments or emperors or czars or kings or presidents, or whether it displeases the proletariat or the laborer or the employer. She does not stop to think of pleasing any one except God, and she knows the only way to please Him is to stand for the right, for the true balance which only the law of God can secure and conserve.

Who was it that wrung from the King of England the Magna Charta? It was the Bishops of England. Who was it that, during the long series of oppressions all over Europe by the various emperors and kings, withstood them to the face, and took the side of the people against injustice? It was the Church. It was the Papacy. It was the Bishops and the priests and no one else. The barons and the little nobility of the court were sycophants who robbed the Church and the poor, and became rich with the possessions of God. For that, we have the word of the present Premier of England himself. No, let not the world be deceived.

Freedom's cause can be kept alive and conserved only by religion. Otherwise, it will certainly either tend to tyranny or anarchy. And one is the result of the other. When people are oppressed without right or without cause or without justice, unless they are animated by the sublimest ideas of the love of God, they will inevitably turn towards anarchy and crime.

I take the story of Ireland as typical — because it is so — of a whole race and nation, still preserving the utmost regard and reverence for law, and refusing to be driven into anarchy by the foulest kind of oppressions and tyrannies, because they were determined at all costs to keep the Faith. That was the only reason.

Now, we are here for thanksgiving to-day. That is our

supreme purpose. To thank God for the gifts He has given us, we must understand profoundly the meaning of those gifts. Otherwise, it would be merely a lip service. Our thanksgiving must come from the heart. We owe God everything. We must thank Him for everything. We thank Him to-day for the memory of those who have died for the cause of freedom for this country and for all lands, especially for Ireland.

To-day, let us send out a warning and a message; a message to those of our faith in Ireland, who are to-day victims of unjust oppression and tyranny, telling them, in God's name, to keep up their courage, to be true Irish men and women, to be true to their faith, and not allow themselves to be driven into crime or anarchy. That is precisely what some of their enemies would like.

Let us send forth the warning to those who are unjustly oppressing the Irish people at home, to beware of carrying things too far. There is a new spirit over all the world, which, if guided right by the principles of Christianity, will undoubtedly aid the welfare of the human race. Men are tired of just simply bearing the burden like beasts of burden. Let their oppressors beware of continuing or increasing that burden.

The Irish have always had the highest sense of reverence for law and honest and just government, here and elsewhere. Bolshevism will find no field in the hearts of the Irish Catholics of this country or any other country. We are a proud race, and have suffered for centuries for freedom, and we know its value.

So, beloved sons and daughters, your service of thanksgiving to-day is a high and a noble one. Unite the cause of freedom with the cause of God, the sacred cause of our holy faith. Keep them always united in your minds and

in your hearts, and remember, as our Blessed Lord gave His life to set men free, we, too, must be always ready to sacrifice everything for God and for the dignity of our own souls.

We do not need to have Americanism either preached or taught to us. We love America profoundly, tenderly and truly. There is no rebel sense in the soul of the Irishman who has come here to this, his adopted country. He has fled from oppression, and he knows that he has found true freedom. At least, he intends to find it and to make it and to create it, as far as his own personal work and his personal voice can go.

The Irishman is a born patriot; he loves his own land, of course, and he loves this country, too. The Irish and the descendants of the Irish have rendered heroic service to this nation in peace and in war.

But there is one great danger over everybody to-day, and that is the danger of listening to the voice of the demagogue, to the mere vote-getter, no matter who he is, to the man who, for his own advantage, talks beautiful, poetical platitudes, and, at the bottom of it all, seeks only his own selfish advantage. Whether that is in politics or in business or in commerce, it makes no difference.

The difficulty is doubly true of the Irishman, because he is so responsive to an ideal. Therefore, those who come before him with glittering promises and high sounding phrases are apt to catch his love of the beautiful, and trade on that. Now, my dear men, have just one thing before your eyes — God, the welfare of the country and your own. They are all united. Weigh the pronouncements of men, and weigh them well, not in the mere light of heated oratory, but with thought and cool judgment. You know your Christian theology, your

Christian Catholic principles. Weigh everything according to them, and you cannot go astray.

I saw in the papers last night — I do not know how true it is — that a number of Protestant clergymen had just left Ireland to come to this country, evidently in the cause of propaganda against the freedom of Ireland. It is certainly a curious spectacle to find a body of men, calling themselves Christian ministers, talking in the cause of tyranny. I feel perfectly certain that their mission will fail. The people of America may be polite enough to listen to them, but the people of America have decided, it seems to me, their course of action — freedom for every nation, and it must be, if it is consistent with America's own principles.

Now, beloved sons and daughters, it is a happiness for me to be here with you to-day. It is always an inspiration for me to recall the story of our ancestors, because, after all, that is the great light which must carry us into the future.

Only last night I laid down a large volume of the essays of Archbishop Healey, the Archbishop of Tuam, a very learned man in the archæology and the history of Ireland, and it was such delightful refreshment to read the story of those wonderful old times, when Ireland was itself Sinn Fein; when all over the island there were wonderful convents and monasteries. Even out in the islands of the sea, the island of Arran on the western coast of Ireland, for example, there were beautiful shrines where people went to live for God alone.

That spirit has come down from St. Patrick to our own day, and, please God, nothing will ever break it. Please God, too, the time will come again when, having worked and done our duty for this country to the full, even to the

giving of our lives, if that be necessary, for the welfare of America, you can also, in God's own way, do something to restore the beauty of the Emerald Isle, to renovate those wonderful old shrines, to build up again the houses of God that are now in ruins. Out of our faith and devotion and money and earnings, please God, some day we will go back as returning exiles with the love of Erin in our hearts, and each one will do something to plant again the foundations, and rear the walls of those wonderful abbeys which were the pride of Ireland.

These are the thoughts which come to us, whenever, on occasions of this kind, we meet before the altar of God. These are the things that keep the Irish race alive in faith and hope and love. So, on this Thanksgiving Day, thanking God from the bottom of our hearts for all He has done for this country and for us, thanking God that we keep alive the memory of those who have died for freedom, and keep alive also the love for our ancestors and the noble ideals for which they fought and died, we ask again His blessing, to keep us true to our Christian principles, true to the devotion which has sanctified the world through the death of His Beloved Son, our Lord and Savior, true to the principles of the Catholic faith, which have kept alive the sense of dignity of the human soul, that is the only foundation for true freedom. May the blessing of God the Father, God the Son and God the Holy Ghost descend upon you all, and remain with you forever.

THE FRUIT OF ZEAL[1]

I AM very happy to be with you here to-day, priests and people of this parish, to celebrate with you the festival of your golden jubilee, and to rejoice with you in the announcement that no longer is your parish burdened with debt. A Fiftieth Anniversary of a church in any of our modern cities with their constant changes is, after all, a notable event. No doubt, fifty years ago this church was considered a very pretentious structure. Even to-day it is a solid, substantial building.

When we look back over a half century, as we are well able to do, following the words of the preacher, when we consider the small numbers of our people and the little of this world's goods they possessed, we simply marvel at the courage that gave them the zeal and stimulus to undertake such tremendous burdens as they voluntarily undertook at that time.

We can scarcely realize what those tasks must have meant for them. They were strangers in a strange land. They had to find employment. They had their own heavy personal burdens to bear — the bringing up of the little family, the education and sustenance of their children.

Yet they did a work which, in its day, for its time, was stupendous. We can ascribe the success of this work, of course, to two things — the zeal and fearlessness of the priests, and the wonderful coöperation of their good

[1] Address at Golden Jubilee Celebration of founding of Assumption Parish, East Boston, December 7, 1919.

people. The priests themselves realized — as they always do — the burdens they were placing upon their congregations, when they undertook large or important work.

Nothing short of that wonderful spirit, that Celtic spirit of courage, of facing undauntedly difficult conditions and conquering them — especially when the cause is God's — could ever explain why it is that all over this eastern country is seen on all sides the wonderful work of the Catholics of the last half century.

We know very well that the priest would have been helpless without a willing and generous people. But he knew that he had both a zealous and generous people, when his flock was an Irish one. Later, people from other nations came, imitating the courage and the zeal and enterprise of the pioneer Irish Catholic here.

They, too, have done much, and they are continuing that great work to-day, but it was the example of the immigrant Irish Catholic which stimulated them, for, in their own countries even to-day, they are scarcely called upon to do anything for the Church, so that the habit was not formed. It was the Irish priest with his Irish flock, and that dauntless courage of the Irish priest and the generosity of the Irish people, that blazed the way in the progress of the Church, an inspiring path during these past fifty years.

And in all this, let us say it quite frankly, the work was carried on with such fearlessness, such generosity on the part of priests and people that the part of the Bishop was a very small one. Fortunately, it was not necessary for him to stimulate the zeal of his priests, or arouse the generosity of his people. These were there. They were like gifts of God. He had merely to direct them. Oftentimes, the work of the Bishop was more in directing into prudent

channels all this zeal and generosity than in rousing or in stimulating them. To the invaluable labors and zeal of the priests of the last fifty years, must be ascribed the great results that have been achieved.

No wonder that, from time to time, under a burden of an enormous debt and obligations which he was obliged to face month by month, with very little of material things to lean upon, the parish priest failed in health and died young in years, as has often happened. Often in the history of this Diocese, after spending ten, fifteen or twenty years in the building of a church, keeping it going and paying something upon it year by year to diminish the debt, before the debt was paid, the priest was gone.

It was heroic. Therefore we owe a tremendous debt of gratitude, which can never be repaid in this life, to the priests of the last half century of this Diocese. They have certainly laid the foundations of all the greatness that will come hereafter. Once a tree is well planted and well cared for, it may be expected to bring forth good fruit. It is in the toil of the building that all the difficulties consist. The rest is comparatively easy.

So we of this generation are enjoying the benefits of the work of our predecessors. We must not forget that. This church is a holy place, both in blessings and in graces, on account of the daily Mass, the frequent communions and the great Sacraments which are administered here.

But it is also rich in memories — the memories of the good people who are now dead, your fathers and mothers, and the good priests who have died in service here. Today we rejoice not only with you, but with them in heaven, who look down now upon the fruition of their work, finally accomplished.

It has taken fifty long years to lift the burden of debt

off this parish. And why? Not for lack of generosity of the people or lack of zeal on the part of priests, but because the means were small, and that accumulation of resources was going on for years, until finally fulfilment has come.

The work is not done. The way of progress never has been closed. You must still do much. As annually the reports come in from the parishes all over the Diocese, it is a great delight to find year after year that a greater number of parishes are being relieved of the burden of debt.

The work cannot stop. There is so much more to do. We have scarcely begun. These are only the foundations. Our places of worship, homes for the priests, schools and convents where the nuns reside, these are the absolutely necessary things of Church life. There are still so many things to be accomplished — day nurseries, clubs for the boys, gathering places for the women, the mothers of the neighborhood, and suitable quarters where young girls can gather and learn from their elders the ways of virtue and piety.

These are works which must still be carried forward. So, while we laud the generosity of those who have gone before us, we cannot stop. We must keep going and copy their example. We must double and treble their generosity, because we have far more means than they ever dreamed of having. The trouble is, oftentimes, that, with the growth of prosperity, the impulses of the heart are chilled; with the advance in material welfare, generous impulses fail to keep pace.

The true Catholic can never subscribe to such a doctrine. That would mean a dead world. That would mean that we had built up all these things, only to see them

perish and decay. The new generation must continue the work.

There must be a new spirit for each new year and each new generation. I am sure that in a parish like this the work is one of generosity and fidelity on the part of the people, and that they will not fail in the future, as their fathers and mothers have not failed in the past.

CONSTANT PREPAREDNESS[1]

"And every one that liveth and believeth in me shall not die forever." John xi, 26. In the name of the Father, and of the Son and of the Holy Ghost. Amen.

We come here this morning, friends of our beloved deceased, to unite our prayers with the celebrant of the Holy Sacrifice of the Mass for the repose of the soul of a good man. No doubt you, as I, when you heard of the death and the manner of the death of Mr. Logue, were for a moment shocked, but, upon second thought, and looking at it quite calmly and in the great light of God's eternal life and His dealings with men, it was all eminently appropriate.

It is not the suddenness of death which the Christian fears. It is the unpreparedness that terrifies one, who knows the justice of God and his own unworthiness.

Death came suddenly to our dear friend, but found him prepared. His whole life was a remote preparation for that event which must come to all. Almost to the very hour of his death, he had sought the most intimate communion with God, his Creator, and he was ready to give an account of his stewardship.

Not only that morning, but nearly every morning of the week, throughout the year, this faithful child of the Church was found here before the altar of God, and nearly every morning, or at least several times a week, he came to partake of the Bread of Life in the Sacrament of the altar.

[1] Eulogy delivered at Solemn Requiem for Charles Logue, at St. Peter's Church, Dorchester, Tuesday, December 9, 1919.

The death of Mr. Logue, while a sad bereavement to his family and to all of us, still conveys that wonderful lesson which the death of a good man alone can convey. With perfect reverence one may say that, just as it took the death of the Son of God to concentrate the minds and the intellects of men upon the realities of life, so a death like this serves only as a great lesson, the reading of which brings home to every man, who studies it seriously, the great thought of the true value of life. We should read death only in the light of that value.

The world at large has only a vague idea of piety. Mr. Logue was a pious man. With that strange logic which comes mainly from a lack of knowledge, the world can never associate the two ideas — a pious man. And yet, the life of Mr. Logue is the most complete refutation of that false notion.

Those who dedicate themselves entirely to this life with whatever earthly rewards it can give, and who are in the main willing for the time, at least, to forget God's rewards, seem to think that one must dedicate himself entirely either to the one or the other; that, to be successful in business or in worldly affairs, he must be a worldly man; that this rather esoteric creature, who wishes to devote himself to God, must do so at the expense of practical every-day knowledge. That, as you realize, dear friends, is the current thought of those who do not know. The fact is that, unless the two are eminently, harmoniously blended, there can be the perfection neither of the one or the other, for we are in this life to live a human, mortal existence, but we are here only for one purpose, to finally find our God. And, therefore, the pious man alone solves the great problem of human life in the most eminently practical way.

Religion, because it deals with the sublime ideals of an eternal life, is the only thing which clarifies the mind and keeps the heart strong.

Mr. Logue was a practical-minded man, a man perfectly awake and alive to the opportunities, in a worldly way, that lay before him. He did his work. He attended to his business affairs and reached eminent success. He certainly was not blind to the advantages which the business world offered to him, but all through that, running like a golden current of his higher spirituality, was the simplicity of faith of a child of God.

And it animated every one of his actions. It never left him, and, for that very reason, because it guided him clearly in the only true path of living, his mind was entirely disengaged from all the petty things, with which the world surrounds the minds of men, to make them forget the real reason of their existence.

Because his heart was purified by the love of God, he understood full well where his affections were to be placed, where the love and tenderness of the human heart find their finest and noblest response.

It was because he was a pious man, that he was so much a man. It was because of his piety, that he had that wonderful courage to face duty wherever he met it. And it was that wonderful piety, so simple and yet so profound, that made him always have the heart of a child. He was youthful in his love of everything good that life offered him. And he succeeded in a worldly way, just in the measure in which he lived for God.

A noble life, a noble example. He gave of himself and his energies, whenever and wherever duty called him. He built up his own affairs with a certain pride of achievement. To the city, when called upon, he gave that same

honest, noble effort, upon which any municipality in the end absolutely depends, perfect honesty in the work entrusted to him, because he was genuine, having God and God's judgments ever before his eyes. In the most normal and natural way, he knew those judgments and he lived up to them. Hence he could afford to care very little for the judgments of those who could not understand his real purposes.

He lived a life of activity up to the very end. He died, as he would like to have died, in the midst of his work for God, and for God's Church.

No wonder that such a man, faithful to his highest impulses, and loyal to his fine ideals, was beloved by everybody who knew him. He had the profound esteem of people of all classes and of various religious faiths. It was because he was so much of a man, because he was a pious man.

No need to relate to you here — I am sure most of you know already — the forms which his beautiful simplicity of faith took. But, to name just one, every evening, after the evening meal, he knelt with his family united in prayer, in that beautiful Catholic devotion of the Rosary. The little children growing up about him could not but see in that very act something which called forth admiration and love. It is no wonder, therefore, that all of his family grew up, not only to admire and love him, but to admire and love that which was to him his noble ideal, his Christian faith.

No wonder, too, that four — two sons and two daughters — out of that large family, following heroically the impulses which they had received from such a father, made the complete sacrifice, not of mere material life, but by entering religion, and that phase of religion which

demands a complete giving up of self, the sinew and bone of which are to deny one's self entirely, and to follow implicitly the call of holy things. This, of course, was only the fruit of fidelity to principle and loyalty to an ideal.

And so we come together to-day, dear friends, to say farewell to him, knowing that, after all, our farewell is merely a figure of speech. "He who believeth in Me shall never die." The spirit of our dear friend, your husband and your father, dear bereaved family, is with God. God is with him, after all, as He was with him all during his life. And so, while we pray for the repose of his soul, we ask Almighty God, in His presence and in the presence of these mortal remains of this good Christian man, to impress more and more upon our minds the lesson of such a holy life, to give us the understanding to realize that the world does not know what it condemns or derides.

The world, oftentimes, in its ignorance and lack of knowledge of human life, because blinded by the mere cares and frivolities of a daily existence, acts very much as one who would condemn us forever to play with the mere toys of childhood.

There is a system of training, which is nothing more or less than the glorification of that idea. The world talks of preparation for life. All it teaches is how to add and subtract, or make mere tools and dedicate one's self entirely to the mere play side of a child's life, the acquisition of money, the gaining of honors.

The system of training of the Church is true, because it corresponds to the reality of things. We are constantly hearing of the defects of the Church in its knowledge of mundane affairs, and the general rebuke is, "it teaches the people so much of the other world that it unfits them

for this." How absolutely erroneous that assertion is, the whole life of Mr. Logue very conclusively proves.

The truly great soul retains the simplicity and faith of the child. The Church in her whole system of training and education is constantly dinning this fact into our ears. The child, true to its natural instincts, is always wanting to grow up. Oftentimes, men forget this instinctive yearning for greatness in the soul of a child, and are content to remain satisfied with only a part of their full growth. The only full growth for manhood is the growth into eternity. The only knowledge worth while is of the universal ideas; the only terminus of an existence worth thinking about is God, the complete perfection of every aspiration.

Here is one, with this simple life, little knowing, never really suspecting, the wealth of true ideals that his companionship brought everywhere. And now his death still points the same lesson, that, if we would be real men, not children, we must not be content with the mere toys of childhood, but yearn constantly to arrive at the fullness of stature, which only religion can give.

We must think, of course, of the duties of our state in life. We must not, we cannot be indifferent to them, in whatever station God has given us to live that life. We must make the most of it, exercising every faculty of mind and soul in the execution of the design of that life. But ever and always, running through the whole design, animating the whole soul of that life, is the thought of God, of our responsibility to God.

May that lesson sink into the minds of all of us who knew him and loved him. May eternal rest be granted to his soul, and may perpetual light shine upon him.

THE GREAT WORK OF CHARITY[1]

To come to these meetings and speak to you, always gives me special satisfaction, because, on these occasions, I have before me an organization of devout and devoted Catholic men, who are doing a great and needed work well, who, out of their scanty leisure and in personal service, are ministering to God's poor, and accomplishing a task whose difficulties and worth God alone can rightly measure.

The great Commandment, "Thou shalt love thy neighbor as thyself," was given to all men, though many ignore or evade it. It is one of the worst evils of the time that some steel their hearts against giving, and devote themselves to selfish accumulation of wealth. They, doubtless, esteem themselves successful and great, but, in reality, they are pitifully wrong, for no one who thinks only of himself can ever become great. The model of mankind, our Savior, not only lived as a poor man, but gave Himself for the salvation of the world.

There is a mysterious blessing that comes to him, who, while making due provision for himself and those dependent upon him, rejoices in the high obligation of helping others, and, the more one recognizes that obligation and puts it into practice, the more Christlike and manly he becomes. The really great men of history, both the saints and the leaders of humanity whom the world honors unceasingly, felt the heart-throb of sympathy for their

[1] Address to Particular Council, St. Vincent de Paul Society, at Cathedral School Hall, Sunday, December 14, 1919.

fellows, and have given examples of unselfish service. We all honor the deeds of Washington and Lincoln, but the members of this Conference have a special model and patron in their noble work, that marvel of charity, St. Vincent de Paul.

Whoever is familiar with the work and methods of the St. Vincent de Paul Conference, has before him a living example of neighborly love and service, a body of men who ought to be and are thoroughly representative of the Church's spirit. You give up your time day after day, week after week and year after year, without cessation and without weariness, to the practical fulfilment of those rules of Christian service, of which St. Vincent was the exponent. This requires true, noble, unselfish hearts. That continuing energy draws its strength from God.

There is charity that is accompanied by ostentation, and that expects worldly recognition. The men of St. Vincent want nothing of this; they want nothing for themselves; they work for God through His little ones. Their time, their labor, their efforts are devoted to seeking out the needy, and ministering to them, in a manner that does not humiliate those who receive and that scorns all praise, except that which the Lord accords. We have many men in these Conferences, but we need more, many more. The purpose of these Conferences is so high, and their work is so effective, that this ministry may well appeal to all Catholic men of generous hearts and of eagerness to be of service to their neighbors.

The work of these Conferences furnishes its own inspiration, it gives back to those engaged in it a realization of well-doing and a consolation, that are unknown to the worldly and those who strive for themselves alone. As a man becomes absorbed in money-getting and at-

taining worldly position, he tends more and more to become a heartless machine, a reproach to the ideal of true manhood. Hence, so far from the spectacle of the many, who make money their god and success their symbol, rousing envy in the hearts of men who are doing this noble work of the Conference, you know well, and it is a source of never-failing consolation, that those slaves of success are wasting their time, while you are laying up treasures that nothing can corrupt or diminish.

So you ought to be glad, as you go about in your holy and helpful visits, that you are carrying out the high injunctions of the Lord who loves the poor, that you are working for yourselves in the best and most lasting way in working for others, that you are lessening the misery and want of this world for many who otherwise would be abandoned, and that you are proving in the most convincing way that for you the great Commandment: "Thou shalt love thy neighbor as thyself" has been heeded and kept faithfully.

The great work of charity never ceases because it is a universal law. It was not made for any particular place or time, or for any particular set of people. God could not exist without charity. The very essence of His being is charity, and charity means simply love. The charity that your organization and efforts enable you to do is great and far-reaching, but the real blessing of it comes home to you who give it in personal service, as you well appreciate, for you are vindicating the rights of your manhood, and fulfilling the highest obligations that are the privileges of Christian men.

A PUBLIC PROFESSION OF LOYALTY[1]

This great gathering of men of the Holy Name Society is not merely a profession of faith that is personal to each one here present, an act of faith and of love, an act of trust and confidence in the power of the divinity of our Lord and Savior, Jesus Christ; it is something more. To-day is emphasized a further significance which this great meeting has for all of us.

This mighty assemblage is, above all things else, a public profession of our loyalty to Church and to State, to God and to our country, America. Certainly, in the crisis through which the whole Christian world is now passing, the significance of this meeting is tremendous.

You have only to read the signs of the times, even superficially, to realize this one great fact, that, during this year, 1920, the whole Western civilization, everything that is understood by Christian civilization, is in absolute peril of life and existence.

We are a busy nation. Everybody is concerned about his own affairs. America is far away from the centre and seat of attack. But we are removed only in a certain sense. America is as much in peril to-day as is Poland. Just as, a few centuries ago, the hosts of Mohammed were battling at the gates of Vienna and threatening the downfall of Christianity, and Poland came to the rescue; so to-day, literally, another host of infidelity, yea, the very enemies of Christianity itself, the enemies of God and Christian civilization, are at the gates of Poland.

[1] Address to Holy Name Societies, delivered at Cathedral, January 4, 1920.

The reign of anarchy has taken possession of tens of millions of people throughout Eastern Europe. The great statesmen of the world, such few as the world possesses, seeing far beyond the mere surface of things, are wrestling with this tremendous problem.

The question now is, not merely how to save Western Europe; it is how to save the world from ruin. Those far-sighted, disinterested men, who understand the signs of the times as they really are, and are able to read underneath the great lesson, are filled with anxiety.

In a certain sense, it may be just as well that the man in the street does not know his peril. For, after all, the best way to face these questions is to commit them to those who are best able to deal with them. "Would to God," men cry, "that we had men of larger minds and greater moral insight to understand and solve these questions."

A short time ago, the bells rang out proclaiming the Armistice, and the world sent up its hymn of praise, in thanksgiving that the war was over. The war is not over. It has only just begun. The war that was fought for the purpose of stemming autocracy is momentarily at a lull. But do these wise men, who gather in their councils to consult the interests of every one, except God, dream?

Far-sighted men know that merely to replace one tyranny by another is only a change of masters, it is not freedom. Councils of state, while viewing one side of the situation, seem to have entirely forgotten another very important part. While much was said about justice, great and unfathomable injustice was still allowed to pass unnoticed.

What does it matter now to the poor Russian peasant

that the autocracy of the Czar is no more, so long as the tyranny of Bolshevism is now enthroned? How much happier is he to-day than he was ten years ago? Is anything solved yet? It is futile to attempt to settle questions in a purely one-sided, material way, leaving entirely out of the question God's justice.

The only thing that conveys to the hearts and minds of men the real sense of eternal justice is the religion of Jesus Christ. Whether it suits the convenience of a victorious nation or not, unless justice is done by the victor even to the vanquished, nothing is really settled. Many of these plans, that were heralded abroad four years ago, and welcomed by all mankind as they welcomed the new gospel of freedom, are now forgotten. They did not fit in with the sentiments of mere nationality or of local interests or imperial ideas. So they were discarded as impractical. And the world still goes on, wondering what will happen next.

To deal with the world at large is to deal with the soul of humanity, and not merely with trade or fast steamers or any other of the instruments of commerce and material well-being. It is the spiritual side of mankind that clamors for a right decision, and, until that is satisfied, there will always be discontent.

The only thing under heaven that can bring to rulers and governments a knowledge of the soul of humanity is the religion of Jesus Christ. What, after all, is behind the red flag that to-day is creating such terror all over the world? It is the false principle of perverted internationalism.

When that color means selfishness, pride, disloyalty and infidelity, it is a menace to the world. It is not the color. It is the meaning of the color.

To-day, millions of men are marching under the red flag. Why? Because they have lost their faith in God. That is the reason. Having lost their faith in God, they have lost sight of their only true eternal interests, and they march like men blinded by hate and disloyalty and despair. To what? To freedom? No. Only to a baser servitude.

Beloved friends, members of the Holy Name Society, your presence here to-day means that, so long as you stand together in this country for what the Holy Name signifies, then there is here an impregnable bulwark of the nation's honor and peace and tranquillity and order against all the radicals of the world.

The essence of our faith is unselfishness. Without that concept in your minds and that burning ideal in your hearts, your faith is only superficial.

Just in proportion to the fidelity of our obedience to the last detail — even unto death — shall the name of America be glorious above the names of all other nations. Just in proportion as the faith of Christ seizes and holds the hearts of the men of America, just so far will this nation be removed from the menace and the peril of Radicalism.

Obedience and loyalty there must be. God alone is independent. The question is, whom shall we obey? Our allegiance must go out to God, the Author of life and liberty, and to the State, legally constituted under His authority. We must obey God's law, the only guarantee of eternal security and order, and the just law of our government which represents God's authority, or accept the consequences.

Throw off that allegiance with those who cry "No God, no master," but obey you must, just the same. But then

you choose disorder, anarchy, despair, and life becomes an intolerable nightmare.

We must, as free men, as free agents, either deliberately place ourselves under the law of God, under the properly constituted authority of the State, or, throwing off both religion and loyalty to government, become outcasts even to ourselves.

Beloved men, I am not talking to you now as if I were trying to convince you of something that you do not know. I understand very well that all these truths and principles to you are the accepted fundamentals of your daily lives. They are so fundamental, so thoroughly ingrained in your personalities, that you do not even think of them. You act by them, just as you breathe the air about you.

Would that I could recall it to the mind of every man of Massachusetts and of America, that to-day each has a twofold duty. Peace is not here. It certainly has not come yet. It has come in the sense that we have retired from the scene of the war, but the war still goes on.

Industrial peace has not yet arrived. And industrial peace will never arrive, unless, on all sides, the employer and the worker begin to understand and practice the virtue of justice.

The world must come to a realization that there is something else in this life besides mere material possessions. These may or may not be acquired. But happiness and peace are entirely independent of mere acquisition of material gain.

Unless the rich and the poor, the employer and the last man or woman or child in industry make up their minds to this; that the law of justice binds every one, and that with the law of justice — which, after all, is the only

thing that can keep the equilibrium of the world — the great influence of love, the love of God and the love of our neighbor, must prevail, they can never enjoy peace, order and happiness.

To what purpose now, after all the experience of these years, should men continue to blind themselves to these facts? Do they not want America to be at peace? Do they not want the lives of the people of this country to be happy and prosperous and contented? Unless they do, where is the difference between them and the Radicals?

But if they do seek the nation's advancement, then certain conditions must be verified to prove the sincerity of that declaration. The rich must do their duty, and not merely talk high principles. The employer must do his duty according to the law of God and the law of the land, and not merely talk in phrases which sound very well, but which really mean nothing. And the worker must accept his share of responsibility, for his own peace and happiness, and for the welfare of the country. That is clear. It is a duty which no one can escape, else you are merely playing at cross-purposes.

Now, the very first things that are necessary to understand one's duty are the love and knowledge and fear of God, because these are so bound up with the eternal harmony of things that merely to study them or to think about them, in a purely temporal or temporary or human way, will never lead to any real conclusion. These are eternal principles. Therefore, we must know God and His law, if we are to understand really and truly our duties to one another.

In this consists the whole virtue of faith. It is the whole treasure of your religion, that from the time of your infancy you know your duty clearly and well. No

one need go to any great university to learn those truths and principles. They are taught at the mother's knee, and in the little village Sunday school.

You may well thank God, my dear men, that you are already in possession of the great philosophy of life. You have no need to seek after that as something new. You know very well that, when you obey God's law, you are contented and happy, and that the material things of life matter very little, that, when you are in possession of God's friendship and favor, all the rest of the world matters not.

That is the reason why everybody knows and acknowledges that the only bulwark against all the forces of disorder and disunion and disloyalty to-day is the Catholic Church. On my way to the Cathedral to-day, I spoke to one of our prominent judges. He said to me in just so many words, "We all realize the work that you are doing, you and your people, for the nation. We realize better than ever before that you and your Church and your people are the only influence, which to-day we can rely upon absolutely to save this country."

That is a profession of faith, and may it be followed with the grace of personal conversion and faith in those who, like him, see the power and influence for good that the Church wields.

Certainly among those who are being imprisoned or deported there are no Catholics, and certainly no Holy Name men. That in itself is sufficient to show that we are on the side of order, of law. The reason why the forces of disorder are prevailing is not that the power of the Church has lessened, but that so many of those who do not belong to the Church have given up all religion and all faith.

Therefore, beloved men of the Holy Name, you must stand firm in these days of anxiety. As we love this country, with all the love of our hearts, we must work for its honor and for its prosperity and for its security.

Each one can do that by being, himself, faithful to the sacred principles of his Catholic faith. Obey the law of God. Obey the laws of properly constituted authority. Love God and love your country. Revere and reverence all those who in any way, whether in the spiritual or the civic order, represent God, and, with that feeling of reverence and of loyalty and of love and of obedience, every day of your lives will be a lesson of how to secure for this country prosperity and security.

The gospel of the Reds is hatred and pride. Our gospel, the gospel of the Church of Jesus Christ, is love for all, even for our enemies, and obedience and fidelity to the smallest law of God or nation.

What a paradise on earth America would be, if every man, woman and child in the country were animated by those principles! Peace would soon come; industrial peace, domestic peace, national peace, the moral peace and happiness of each individual. But, because men are disloyal to the principles that they know are true, the nation and the state and the family and the individual suffer. Let us use our common sense in carrying these principles into our daily lives.

Since we know the truth, since we know its value and the rewards of righteous conduct, let us strive to follow those principles. Let us not only range ourselves against disorder; let us cultivate order. It is not enough to be negative. We must be positive. We must do our share actively, and not merely passively, in the affairs of the nation and the world. We must cultivate peace and con-

tentment in our own hearts, as the way best calculated to ward off the disorder and discontent of the world.

We must show our disregard, our distaste, for the luxuries of life, and cling to its simplicities, to the noble things of the mind and the heart, to prove to the world that happiness is entirely a thing apart from the mere possession of material things. We must cherish, as a jewel entrusted to our care, that faith which consecrates our lives for all eternity. We must be independent in the right sense, not in giving heed to those who preach contrary doctrine, but in holding to that which we know to be the truth.

In other words, it is all summed up in this: Let us be true Holy Name men. Then we are certain to be good Catholics and good Americans, because to be a good Holy Name man means that you love and revere, honor and obey God, and that you love and honor and revere and obey all the laws of your nation.

Let us pray that Almighty God this day will quicken our resolutions, and give us the strength to carry them out in our lives. The world is all awry. God only knows when order will come. But we, at least, can do our share in restoring order to the world, by bringing it back first in our own hearts and souls and minds. Let us ask Almighty God to grant us this blessing during the year before us, to make us faithful and loyal Christians, to make us faithful and loyal Americans, striving every day for the glory of God and the honor of America, our nation.

I ask the blessing of Almighty God, the Father, the Son and the Holy Ghost, upon all here present. During the Benediction of the Blessed Sacrament, offer up your prayers that peace may come to the world, that those entrusted with the government of states may understand

and execute the laws of justice, the law of God, that religion — the religion of Christ — may again prevail over all its enemies, and that, before the end of the year, we may again see the Christian world at rest, happy and contented in the blessing which Almighty God will have sent it, if only humanity will ask God for that blessing, and follow in obedience, in humble obedience, His laws.

OLD FRIENDS AND NEW POWER[1]

THE meeting of old friends is always a pleasant occasion — one which helps to light up and brighten the path of life. No one can isolate himself in this life, and continue to be of service to the world. No one can get along usefully and pleasantly on the road, without keeping up the friendly and benevolent relations which all men owe to one another.

Sooner or later, everybody in the world needs everybody else. Human life is one of interdependence. The more a man keeps in touch with all the different groups which make up the world, the wider his range of vision, the more vital his interest in life, and the keener his sense of duty to those about him.

Of course, there will be disillusion and disappointment. That is inevitable. Nevertheless, even disillusion and disappointment have their good fruits as well as bitter ones. The man, who expects to live among his fellows, and hopes to do something worth while in life, must be what the world designates very expressively as a good sport — he must take the bitter and the sweet, and be prepared for varying doses of either.

Keeping in constant touch with one's fellows has this distinct benefit — that it makes one think less of himself, and that is the best antidote for the self-complacency, which leads to stagnation.

The men who get most out of life are the ones who put

[1] Address to Boston Chapter, Knights of Columbus, at Boston College Hall, Sunday, January 31, 1920.

most into it. The man, who is conceited enough to be satisfied always with his own company, will eventually be allowed to enjoy the vision of a fool's paradise alone.

The law of a sane healthy life is one of give and take, and frequent intercourse with all sorts and conditions of humanity is the best school in which to learn that law, and the best arena wherein to practice it.

The Knights of Columbus and I are old acquaintances — I think I may say, old friends. The Knights of Columbus are to-day a prosperous organization, and, if this Order has not completely lost its memory in its prosperity, it can look back to the time when it was struggling and needed friends very much.

To the fact that it finally found them chiefly among the clergy, it owes, in the main, its present prosperity — and, let me add with fullest conviction, to the clergy's continued interest and friendship it will owe the continuance of that happy condition.

I am going to tell you a little story. Short stories are usually the most interesting, so I shall make it short.

This story is an allegory — it points out a meaning which lies under the surface of the story, and is, perhaps, all the clearer for being slightly veiled.

Once upon a time, there was a little man who wanted to become a great merchant — we shall designate him as John Jones. Although his name was familiar, nobody knew him. His ambition was great, but his experience small. He had some good ideas but nothing else.

So, one fine morning he said to himself — I need money to put my ideas on the market. There is plenty of money lying about all over State Street, so to State Street I go, where I shall become a great man in Boston.

So to State Street he went to pick up money. He asked

the policeman on the corner to show him where the money was, which everybody said was free and plenty on State Street.

The policeman looked at him closely — his first impulse was to arrest him, his second was to direct him to the Psychopathic Hospital; but, after studying John Jones' face a little, he saw that it was a case not of viciousness nor of dementia, but just innocence — innocence on State Street — and the policeman sighed.

The policeman sighed and said: "There is plenty of money on State Street, but it is in burglar-proof safes, and, to get at it, you must get at the men whose names you see on the signs."

So he crossed the street to a door over which he read: Lee, Higginson. Without hesitation he opened the door, and, walking firmly up to the nearest desk, he said gently: "I want to see Mr. Lee Higginson."

The man at the desk smiled and said politely, "Can I be of any service? I am Mr. Cooney." "Oh," said John Jones, "perhaps you will do just as well. I want a large sum of money." "I see," said the suave gentleman at the desk, as his smile gradually faded, "How much?"

"Well," said John Jones — "just a million or two."

"Hm," said the suave man coldly, "and your securities?"

"What," said John, "What are securities?"

The suave man gave John Jones a sharp, cold glance, and, turning away, said, "Excuse me, I am very busy. Good morning, Sir."

John Jones stood there chilled for a moment, then turned and made his exit in a very gloomy mood, wondering why people always had said that there was plenty of money on State Street.

As he went up the street pondering on life and its mysteries, he looked across at the corner, and he saw the policeman, and he detected a faint smile of derision on his face — and John Jones muttered, "This is a cold world."

He suddenly bethought him that, among the small circle of his friends, he knew one man of large means and larger experience. From him he got some knowledge and much assistance.

His friend recognized that, innocent as John Jones was, he had several ideas of great value. So he got John Jones to write his signature on the face of a note, and then his friend in need endorsed it. John Jones took it to a bank, and, after due investigation and examination, the bank gave him a limited credit with which John began business; and, as he was an honest man and industrious as well, he built up a large business and all went well.

All went well for a while. But soon it was apparent that prosperity was not good for John Jones. His innocence soured into insolence, and he began to think that all his prosperity was entirely due to his own wonderful genius.

Little by little, the feeling of indebtedness toward his first big friend dwindled away. In fact, he resented the thought of indebtedness — it diminished his own importance. One day his friend offered some good advice, which John Jones rejected saucily. Soon after, he passed his friend on the street without even a friendly salutation. Such things do happen. But the friend — being a true friend — said nothing, but waited.

John Jones was going rather fast. He was evidently losing his head. It takes a steadier hand, oftentimes, to hold success than it does to grasp it. People, who did not know the real condition of Jones' affairs, envied him, and

he was not without his little coterie of flatterers. The shrine of success has many votaries, for success is a very popular idol.

But his friend who had given him his first start had a large experience, and he knew that the shell of success was often very thin. He really liked Jones. He knew Jones did not deserve it. He saw that Jones was all right at heart, and he felt that some day Jones would return to his senses and make good. So he made up his mind not to yield to resentment, but just keep on watching and waiting like a faithful friend.

There we leave Jones in his pride of success, with his old friend still watching and waiting — and we know that fidelity like that seldom entirely fails.

That is the story of John Jones and his friend.

I am not going to translate the allegory. But I can assist you to read it with a few facts and principles. Then I shall leave you to decipher the mystery.

Here are the principles which are perfectly simple:

1. It is not the *name* of a firm but its *credit* that counts.

2. The value of a note depends upon who endorses it.

3. No responsible man will endorse a note without seeing the contents of it.

4. Having endorsed it, he will be held responsible for its payment.

5. If he is responsible for payment, he has a right to make sure that the party endorsed will honestly keep his word.

These are the common principles of business, and now for a few facts.

The Eighties were the days of the birth of insurance companies and mutual benefit societies. All over the

country they grew overnight. Insurance was in the air like influenza. They appeared with alluring titles and fantastic names, appealing equally to the imagination and the pocket.

It was scarcely safe to walk on the street without being invited to become a Brown Man or a Blue Man, though no one, it appears, was ever invited to become a white man. Color was, it seems, of great importance. But not transparent color — not the color you could see through.

These insurance clubs and benefit societies loved mystery. In fact, they lived on it. They learned enough about psychology to know that the lure of the fantastic was attractive. Merely paying sick benefits was prosaic, so they arrayed themselves in fancy.

There was generally a mystic shrine or a veiled idol, visible only to the initiated. Heroes long dead were restored to life, to give the influence of honored names to very doubtful organizations. So we had societies of Pocahontas and Massasoit and Powhatan, which promised much for very little.

A Democracy is very apt to have an awesome reverence for titles, on the principle, I suppose, that we all want what we have not. So you saw men wearing the insignia of the Glittering Garter or the Flaming Fiddle, and, dangling from their watch chains, the seal of the Glaring Gull or the Crown and Crescent. It was the day of Mumbo Jumbo, and few were they who were safe from it. They gathered their clients, took their money, initiated them into the mysteries, and then suddenly disappeared.

The creators of these fantastic benefit orders dealt with money and mystery. The officers got the money — the

members the mystery, which consisted mainly in finding the whereabouts of the officers.

That was in the Eighties, when America was young and still unsophisticated. But America learns quickly. After a few rich experiences, Americans began to look suspiciously upon secret shriners and societies with fantastic names.

In the midst of this interesting epoch, another society appeared. It seemed to bear all the usual marks which Americans had learned to suspect. It had an impressive name and conferred titles. The great discoverer lent it his patronymic — Columbus — the members were to be dubbed Knights.

This looked serious enough, and when, to these suspicious signs, were added secrecy and a ritual, few there were, who could be persuaded that this was not simply another of those shady insurance schemes, which had appeared suddenly and disappeared even more suddenly with the police following.

The world was growing wise. There was a huge drop in the stock of mystic societies, and people wanted to be shown.

The men who came forward with this plan of a great organization were undoubtedly men of fine faith and high vision. But they were not widely known, and the world had become skeptical. Massasoit and Pocahontas and Powhatan had disappeared in the midst of the mystery they had created. The public naturally expected the shade of Columbus to follow them. So, for some time, the society for mutual benefit, called the Knights of Columbus, had a little local standing, some parochial success, and it looked for a while as if it might well be content with that.

It had in a short time, however, found a good, strong,

reliable friend — one whose influence counted and whose endorsement would be a tower of strength. That friend was the Catholic priest. Here was John Jones on his way at last to success.

The priest knows the power of his name on the back of a note, but he knows, also, the sacred responsibility of his endorsement. He looked over the constitution of this new Order to find its moral assets, for, after all, that is the chief wealth of even the greatest banking house.

Confidence is the prime requisite for every business. Trust and credit are only other words for confidence. The whole difference between the confidence man and the man of confidence is a moral difference. Without that difference, the bank cashier and the thief are identical.

Now the Church is the inflexible judge of moral assets, and the priest, when he acts with Her light and according to Her law, is endowed with Her wisdom.

Of course, the priest is neither a sorcerer nor a clairvoyant nor a prophet. He can be deceived, just as other men are deceived, by artifice and fine professions — though his experience of men makes that not so easy. But there is one thing which the priest knows, and which any observant unbiased man may easily verify — and that is, that, if a man is a *practical* Catholic, he is morally sound.

I repeat, "if he is a *practical* Catholic." Many call themselves Catholic, pretend to be Catholics, but they are not practical Catholics. A man may go to Church on Sunday; he may go through the gestures of outside conformity, he may be very careful to observe certain external regulations, he might even go hungry rather than eat meat on Friday — all of which are regulations of external profession merely, unless they signify something

deeper — a man may do all that, and yet, because he does only that, he may not be really a practical Catholic at all.

A practical Catholic is one who lives by the laws, internal as well as external, of his Catholic Faith. The best visible criterion of that is, that he frequents the Sacraments.

You know as well as I know, in fact, the whole world knows, that the man who goes not merely once a year but once a month to confession must be an honest, truthful, pure, reliable man. I repeat, "must be." You all know why. The reason is clear.

A man, who, from time to time, kneels down in the presence of his God, Who searches the sincerity of the heart, and diligently examines his conduct, his thoughts and his dealings with his neighbor, and the duties of his particular state of life, who finds out his own failings, frankly tells on himself, and, with sincere sorrow for his defections, deliberately and strongly resolves to do right, that man must be habitually an upright man, and man can be no more.

He is not freed of temptation, he is not made impeccable. He is still only a weak mortal human being. But he will not do evil and remain in it. He knows that, for every injustice he does, he must restore before he is forgiven, and he knows that he must free himself from evil associations, or he dare not approach the altar.

The man who follows that rule of life is a practical Catholic, and in such a man, if in any man on earth, you can place permanent confidence.

No one pretends that even such a man may not sometimes fail in his responsibility. God alone is Holy. But this I do say, that he fails less than any other living man.

Ability, physical strength, mere competency; none of these are moral things, and a man may be clever and competent and intelligent, and still be morally bankrupt. But honesty, and duty, and fidelity, and conscientiousness — these are of the soul; and the soul, not the intellect nor the body, is the realm of the moral assets which beget confidence in human relations.

So when, in 1882 or thereabouts, this little nucleus of upright men with a vision brought to their friend, the Catholic Clergy, their plan of action in the form of the Constitution and By-Laws of the Knights of Columbus, and asked this friend to endorse them, he took them and looked them over. He found an attractive name — Columbus — and he thought of Massasoit and Powhatan and their fate. He found the dubbing of titles and he beheld tinsel coronets. He found a mystic ritual and he thought of Mumbo Jumbo. He shook his head sadly. These were all familiar signs of other orders now vanished.

He read on, and found something more solid, in the legal permit to give mutual aid — but to whom? The whole problem lay there. Who wanted their mutual aid, and who would, after recent experiences, join such a society? Then finally the light shone, for he read in the By-Laws that the officers and members were to be *practical* Catholics.

Here at last was not mystery nor tinsel, but a genuine moral asset — the best asset that any business or bank or association can ever have — the pledge that this whole plan was to be in the hands of assuredly honest, honorable, reliable men, strong in their faith, and true to its moral obligations.

"Do you really mean this?" said the Catholic Clergy. "Do you really mean that the officers and members of

this society are pledged to be all that is meant by the term *practical* Catholic? Will you give your solemn word that you will keep that pledge?" "Yes," was the answer. "Then we endorse you — but remember, if ever the day comes, as it has to other societies before 1882, that you are false to this pledge, we shall on that day annul our endorsement. Go, and with God's blessing success go with you."

So they had found their friend — the truest, strongest, firmest friend that man has ever known on earth — the Catholic Priesthood.

With that endorsement, how could the Knights of Columbus fail? In a few years, they covered the continent. In a few years, from poverty they sprang into enormous wealth. They found the way prepared for them by the confidence which Bishops and Priests showed them throughout the country. The Catholic public, knowing the attitude of the Hierarchy, welcomed them everywhere.

Of course, nothing succeeds like success, and God was undoubtedly blessing the growth of this new Order. The Hierarchy not only encouraged it — it cleared the way for its triumphal progress. One word of doubt, of suspicion, from the Bishops and Clergy at any period of its march onward, and its growth would have stopped, dwindled and vanished. For the Catholics of America trust their spiritual leaders in such matters more than a son trusts his father. They know well why, for they have never yet failed them.

The Catholics know something of history — they know that, not once but many times before, such organizations promised much and observed little. They know that again and again it happened that, in the beginning, when

organizations needed the Church's endorsement, they were faithful, but that, when power and money and politics and influence grew, they lost their moral strength, they became false to their pledges and sold their souls in treachery.

The Catholics, looking back over centuries past, know that, while, in the beginning, other orders of Knighthood had promised not to use their organizations for base political ends nor for the selfish and unscrupulous advancement of their leaders, in the end they played the Church false, traduced Her Bishops, maligned Her Priests, and all because, having once mounted to power, they usurped divine privileges and defied even the authority of the Church which made them.

The Catholic public knows, that, so long as men remain really and sincerely *practical* Catholics, they love and revere the Church's doctrines and laws and representatives as their most sacred trust. But they know, too, — alas only too well — that there have been times, when the very leaders of organizations, sworn to defend the altar, have defaced it and overturned it and destroyed it.

So, to-day, they know, every Catholic in America knows, every member of your Order knows that, unless you are true to the pledge you have solemnly given before the world, that you will be really genuinely practical Catholics, that you will be upright and honest and pure and reliable men, that you will not abuse the influence of this Order to your own selfish interests, that you will love and obey and reverence the Church and the ministers of Christ, that you will shield and protect the Bride of Christ from calumny and treachery and harm — the Catholics of America, yes, all Americans, Catholic or not, well know, that, unless you are faithful in all

these things, you would be false to the solemn pledges you have given, upon the observance of which they have relied.

You would fail, no matter what the promise of your greatness was, because you had not kept your plighted word.

Such things can be, such things have been. We have no divine assurance that such things may not again be.

Dear Knights of Columbus, the Priests are your true friends — genuine and real and faithful friends. We nurtured you in your infancy. We have a right to your fidelity in these days of your strength. The duty of that fidelity rests upon every officer and man of your Order.

A Knight should be courageous and honorable, and every member should be brave enough to see to it as a sacred duty that not a single pledge you have freely given shall be broken.

The greater your numerical strength, the greater your wealth, the wider your influence grows, the stronger must be your resolution to be faithful, for the stronger will grow the temptation to rely on mere numbers or mere wealth or mere influence, and they are all but hollow reeds, easily broken.

Because now you have numbers and wealth and influence, you will be in all the greater danger of becoming a prey to those who want to use all these things for base or selfish purposes.

Just as you guard sacredly the funds of the Order as your credit before the world of finance, guard even more sacredly your moral asset. That is your credit before the world of good men, and, make no mistake, that is your real treasure.

The Church gives no guarantee of the individual. He

is what he is in his own soul. But though all the world understands this well, nevertheless, the good or evil repute of the officials of an organization affects inevitably the whole society. That thought should make every official realize his responsibility.

The Knights of Columbus, even in the space of a few brief years, have accomplished wonders, wonders little short of miraculous. You have borne the beautiful banner of your Order even across the seas, and old Europe, which has in the past witnessed the birth, growth, death and decay of many a knightly order before, has thrilled at the sight of this new ardent, noble, young phalanx, whose activity and zeal for God and Country have stirred out of apathy into admiration those who have beheld its brilliant passage across the scenes of disaster.

All the world knows you now, and your name is a new power and a new hope even to old Europe.

To America, who in this troublous time is looking anxiously toward the future, you stand as the potent promise of a great steadying influence. To-day, more than ever, America needs men of fidelity and honor and loyalty and courage and unselfish devotion.

The man with real faith in his heart and real religion in his life is the man of all men who is faithful and loyal and courageous and unselfish. The practical Catholic is all this and more.

America needs such men to-day, and such men, when they are true to the pledge they have given, the Knights of Columbus are.

All the world is watching now — those who trust you and those who distrust you. Your fame is too great in these days to escape attention.

But there is one who watches above all the rest. He was your friend in the poverty of your humble beginnings. He will be faithful until the end.

In the words of the allegory, John Jones' friend is still quietly watching, and John Jones will some day realize what a true friend he is.

THE DIGNITY OF CATHOLIC WOMANHOOD[1]

You are worthy of congratulation for assembling here from distant sections of the city during this disagreeable weather, yet this active zeal is only what we have learned to expect from you, in behalf of the great cause of women's welfare in which you are enlisted; there are no limits to your self-sacrificing energy. It is well that this is so, for, otherwise, no cause, however good, will prosper.

This meeting to-day marks the official start of a most important work. A great deal of preliminary labor has been performed. On this occasion, we gather together the various strands of endeavor, and weave them into a strong cable that will stand the strain of what must be done in the future. Let us have no misgivings because all the details are not yet perfected; these will come in their own good time, and be fitted into their proper places in the structure which we are building. Normal development and time will settle everything, and the Catholic women of Boston will have their centre of helpful activities.

We must not be impatient in our zeal. Enduring work takes time. The Catholic Church in this country has enjoyed a working organization for more than a century, yet it is only yesterday that it was invested with a definite canonical formation. Here in this Diocese little more than a decade has been marked by surprising and inspiring growth.

The results may well cause many to marvel, yet they

[1] Address to League of Catholic Women at Cathedral Hall, February 15, 1920.

were accomplished simply, and by virtue of steady and energetic devotion to the extension of God's Kingdom among us. Lively faith made manifest in work, humanly speaking, is responsible for it all, lively faith energized according to individual gifts and graces. Aptitudes are manifold. Certain individuals are fitted for some sort of public work, others shrink from this, and are drawn to labor with all their hearts for God and for mankind in quiet ways. Both have their place in God's economy. Indeed, it may be said that each is the complement of the other.

Yet, there is room for doubt, whether the quality and amount of work carried on so noiselessly and well in the quiet of convent life is generally and thoroughly realized. Our people know that the convents are the shrines of women's spiritual activities, but it is only natural that they fail to appreciate them fully. Women of family have homes and children to look after. As these occupations take all their time, they cannot be expected to estimate justly what central power-houses of faith and active zeal our convents and academies are. The nuns are your own sisters, yet God has called them to a field of work that necessarily remains somewhat of a mystery to you, and especially mysterious in the gathering of spiritual force for future use.

A thoughtful editorial in one of our local journals reflects this phase of spiritualized energy with much perception and charm. It sets forth that, ever and anon, there arises in the human heart a craving for solitude, that many people are so involved in the maelstrom of worldly life that they fail to realize what their souls need. Excitement begets in them a desire to be always moving about, to be in the midst of a throng. This is mere dissi-

pation, and tends surely to weaken moral and mental forces. The remedy for it all is solitude.

We have eminent examples of this. You will remark in the Gospels that often our Lord went aside to pray, isolated Himself from men. The same thing is related of St. John Baptist, St. Paul and many other holy men, whose lives and works are familiar to you. President Lincoln and many another great Executive have felt the absolute need of isolating themselves from others at times. Reflecting upon these instances, it dawns upon you finally that the only way to be active to good purpose is to establish intervals, when you can withdraw from public association and regain your true equilibrium of mind and soul.

The writer mentioned speaks of the distressing fatigue that weighs upon monarchs and royal personages, and obliges them to lay aside the affairs of state from time to time and retire to their villas, where the throb and pressure of public life cease to trouble them. Many people cannot understand this; having comparatively little responsibility and a yearning for the impressive and stately, they think that public servants and those at the head of affairs ought to be visibly active always. But sane and thoughtful men and women know better, see matters in truer perspective. Palaces are prisons, no matter how beautiful and spacious they may be, and the dwellers in palaces would like nothing better in times of exhaustion than to change it all for the simple and natural life of the cottage. Public life of any sort involves a fearful strain, it is at the mercy of constant misunderstanding, espionage and enmity. Hence, it is not to be wondered at, that they who carry the burden of public responsibility long for solitude and relief.

With certain reservations, almost the same thing may be said of women who have numberless home responsibilities. I often look back upon my boyhood days, and wonder by what benevolent magic my mother managed to bring up her large family, keep the children always occupied and happy, never lost her sweetness of disposition and bore that strain of many years so bravely and uncomplainingly.

Thus life has its various mysteries, in palace, convent and home, and one phase is bound to remain more or less vague to those familiar with another.

Yet, it yields for us a mighty and consoling lesson. These fugitive glimpses into the lives of others enable us to see our own duty more clearly. Whatever our station or function in this world, all that God asks of us is to work for Him, in harmony with His Will — as we say in the Lord's Prayer: "Thy Will be done." God's Will is done, when we fashion our work in accordance with it.

Dear Women, I wish to impress this truth on your minds to-day, that God demands service of us all. We are absolutely His creatures. We have nothing of our own. Everything we have is from Him, and He demands it back. If we do not give it, so much the worse for us. There are two sides to the Christian life, the contemplative which consists of meditation and prayer, and the active which is sanctified by meditation and prayer. Whether in contemplative or active life, there is important service that God requires of us.

The useless, butterfly existence of multitudes around us is really a constant, futile attempt to escape what is inevitable. People do their utmost to keep from thinking about God and about duty. When they ought to be

alone and meditate, they run about and give themselves to light amusements, trying to escape from God.

In this you have the secret of the trouble with the world to-day, of what has overtaken so many women; men and women refuse to think and are determined to flee seriousness. The result is the widespread hysteria, characteristic of present-day life. Calm has become a sort of will-o'-the-wisp. It was not always thus. This hysteria is comparatively recent, a progressive social malady. Formerly, there were a few whirling cities like Paris in all Europe. People visited them when they wanted a holiday, but only for brief periods. Europeans lived a normal and beautiful family life, far from "the madding crowd," in their country places and upon their farms. It was a very religious life, too. With certain exceptions, this is the rule in Europe to-day. But in America, it is just the opposite. Rapid transit brings people forty or fifty miles to the heart of the great city. There is no time for solitude or thought. Life has become a headlong rush. The result is, that prevailing American disease, called "nerves," incipient or chronic neurasthenia. What is the antidote? How are we to escape this maddening whirl? We live in a great city and things are steadily becoming worse. The antidote is in learning to keep our souls. The way to do this is by acquiring the habit of prayer, by concentration on the things of God and of the soul, when you are in the church. This is the reason that you are required to keep silence in church, that you may not in distraction fritter away the treasures of the soul. The church is really your only sanctuary, for everywhere else the world beats upon your door and upon your attention. If people would only give a little thought to the matter, they would realize that some time

regularly spent in prayer in the church is the best preventive for nervous prostration. It is much more, a wonderful soul and mind tonic. They who have tried know well the truth of what I say. God fills our arms with His priceless treasures. Why should we throw them away, and wear ourselves out in a futile chase after baubles and tinsel?

When you get away from the atmosphere of mad hurry, you are enabled to measure things aright. What seemed important shrinks to its actual small dimensions. You realize that the house where you live, or the garments that you wear really make little difference. You gain humility and dignity, humility in the sight of God and dignity by virtue of your own value to Him. Once you attain this plane, your station in life does not matter. Whatever our position, we must work in the great democracy of God, the democracy of the soul.

There is much work to do. We must not narrow our activities unduly. It is not enough to look after your own household. Woman is being assailed by the powers of darkness. Many forces are trying to drag her from her high place, to destroy the laws that should be to her the most sacred in the world, to destroy the very thing that makes her of value to God, to herself and mankind in general.

For this reason you must bestir yourselves, and do your best to counteract the evil spirit abroad, seeking to rob womankind of their dignity and treasures. It is not necessary to devote yourselves entirely to penance and self-sacrifice, but these must not be neglected. You must be strong-minded enough to keep frivolity in its place, and thwart its vicious action. But do not become pessi-

mists. The world is really more thoughtless than malicious. Survey life squarely and sanely. Do not become over-serious and bore people to extinction with your benevolent ideas. Clear vision and poise are needed for efficient work in the great cause.

Those great women, St. Theresa and St. Catherine of Sienna, give good examples for you. Though both were models of extraordinary piety and devotion, they were conspicuous for their exceptional common sense. St. Theresa gave advice to the great men of her day. St. Catherine, the daughter of a wool-dyer, directed the affairs of Popes and Kings. It was their womanly fineness of perception, plus their great holiness, that enabled them to accomplish so much.

One point that demands your practical attention is the proper education of children. To-day "superficial" seems the one word to describe the prevailing so-called education. You cannot bring up children to become the men and women they should be, if you allow frivolity to have its way with them. Nevertheless, begin quietly and effect your purpose by degrees. Patience and persistence conquer all obstacles.

It is by this sensible, well-ordered zeal, by a coöperation that puts aside non-essentials and overlooks natural human weakness, and by steady activity, that in a few months we shall have a Catholic Women's Centre, a power-house of Catholic activities, so sorely needed in this community. The work is in your hands. I know your zeal, your patience and your abundant good will. Use them all and gather strength in the solitude of prayer. The cause is the cause of God as well as your own. Others will tell you in detail of what is to be done to achieve the great work in prospect. Let us, therefore,

united in the spirit of God and in harmony with the wishes of the Holy Father, bring to a successful reality this concrete thing, this central house of activities for the Catholic women of Boston.

WOMAN'S BASIC INTERESTS[1]

My dear women: I come here to-day to congratulate you on the remarkable work of your organization during the past fifteen years. Like many other great organizations of history that have accomplished much for humanity — indeed, like the Church herself — your association began very simply and humbly. But, notwithstanding the small membership of its beginnings and the lack of powerful influence, through the sheer merits of the case it presented and by the indomitable perseverance of the good women who had the cause in hand, your society is to-day one of the best, most numerous and most influential of the Catholic women's organizations of America.

Such results give evidence of a great cause founded upon truth, justice and goodness. But they also give proof of hard work and persistent energy. By God's blessing you have experienced these invaluable qualities in the women who head this great organization.

I have watched its growth with great interest. You will without difficulty realize that one in my position must be very careful before endorsing any new movement, no matter how good it may seem on the surface, and no matter how lofty its aims. The Bishops of the Church, a body of men who are conservative because they are experienced, ponder long before they place the seal of their approval upon any measure or movement,

[1] Address at Boston Opera House to Ladies' Catholic Benevolent Association on occasion of Fifteenth Anniversary of Society, Sunday, February 22, 1920.

which has not already the blessing and commendation of Holy Mother Church. Events have established the wisdom of this conservatism.

Sometimes, doubtless, people with their own purposes at heart, though not devoid of noble impulses in behalf of others, are impatient at this delay of endorsement. Yet, time is constantly bringing home to us the fact that many well-meaning folk are continually initiating ideas that are all good enough in theory, but which by reason of some constructive weakness fail to become effective.

Again, bountiful promises are being made on all sides of all sorts of benefits to be conferred for mere membership in some organization, but experience proves that comparatively few of these promises are capable of fulfilment or are kept. The Church feels her sacred obligation to guide the people aright, not only in the eternal things that are bound up with their future happiness, but also in their earthly lives, and to act as their mother, guardian, friend and counsellor in practical, every-day matters. She feels her responsibility to warn them to be careful, especially in the case of glittering prospects that exercise a powerful though passing attraction, but which have behind them sinister influences tending to disaster. Such influences interfere with our eternal salvation, and are obstacles to true human welfare and proper advancement. Thus, the Church, though oftentimes blamed as too conservative and reactionary, in the event proves herself to be the true friend of humanity, and, especially, the wise mother and guardian of her children, protecting them from dangerous deceits.

Regarding the matter from this viewpoint, you will readily understand the reluctance of those of us to whom is entrusted the care of the faithful to endorse any new

plans and schemes, however promising they may seem at first sight. When, therefore, we endorse any organized movement, you can be sure that we have pondered over it, and studied it from all angles. Such an endorsement has authority and enduring value.

The story of your gradual progress as an organization has just been well and graphically told. That slow and steady growth is a guarantee of solidity. Naturally, some who are here to-day want to see projects go ahead with a rush. This is ill-advised impatience. When things go ahead with a rush, energy is soon burned out, and nothing comes of it. But when a work progresses gradually on the basis of toil, industry and patience — and especially when money affairs are a part of it — you can be certain that it is going right and will come to solid maturity.

Such has been the history of your organization during the past fifteen years, and, as a result, we have this fine and representative gathering of to-day. It stands for the triumph of a noble cause brought to fruition, not only through its intrinsic worth, but also by the industry and patient labor of those who have directed and carried on the work.

The Ladies' Catholic Benevolent Association is primarily, before the world, an insurance organization and has to deal with money. This means that it must give an equivalent for value received. I understand that in this matter your position is very safe and very sane. The business element of your society has established its soundness, a most important fact, though the laws of the country, nowadays, exercise a careful supervision over such things and spare us much anxiety.

But I cannot conceive of any gathering of Catholic women being absorbed in mere finance, to the exclusion

of everything else. I do not think you could assemble ten Catholic women who would be content with a mere dollars-and-cents program. The reason for this is clear. The very foundations of their lives are so permeated and bound together by elements immeasurably nobler and finer than mere finance that a mere money organization among them would not last six months.

What, then, are your basic and all-important interests? They are not other than those of individuals. You give thought for your daily bread, but you are also thinking always of the bread of heaven. You give due attention to earthly welfare, but your principal attention is devoted to the attainment of eternal happiness. Accordingly, it is of ceaseless importance that you keep before your eyes and your minds the great Christian ideals of womanhood. Though this is a simple statement, it is at the same time the most sublime and profound that can be enunciated, for it includes everything essential.

There is in this another important matter to be kept in mind. You have but to look around you to realize all too clearly that every possible attempt is being made to drag the Christian woman from her high place, and debase her to purely pagan ideals. This is a strong statement, but true. I need not go into details; dress, the theatre, the dance, costumes and prevailing customs. If people generally kept their normal human clearness of vision, they would see the ugliness and degradation that follow closely upon such excesses.

Bad example on all sides has so obscured popular vision and corrupted public standards that it is only by holding firmly and persistently to the true norm of Catholic womanhood and right ideals that the contagion can be escaped. It is a terrible contagion, not only in its human

results — the annihilation of womanly fineness, delicacy, modesty and sweetness — but also in the lasting destruction it works in the Christian, the Catholic soul.

It is needless to enlarge upon this topic. You are familiar with it. The influences behind this evil are so subtle and dangerous that one must choose one of two things; you can avoid them by ordering your lives in the world unswervingly according to Catholic standards, or you can isolate yourself in a convent and shut out the noisome pestilence. But in either case, you must keep it utterly out of your lives.

But something more than this must be done. There must be in the world a strong and well-organized influence to safeguard and maintain the true ideals of life against all opposition, no matter what the world says, or fashion books print, or the theatre preaches, or the dance hall illustrates. Unless you remain true to that ideal, the cause of righteousness is lost. Not only will millions have spilled their blood in vain and the true ideals of peace among men have vanished, but the world will be flooded with a sea of such corruption that God, looking down upon us, will veil His face, lest He behold it.

This fight for decency and Christian ideals is woman's fight. It is woman's question. If women lose the ideal, the men are lost with them. How could man respect womankind thereafter? How could a little child look up to its mother's face and love it? When true Christian women are gone, the salt will have lost its savor, and the world will have been lost.

For these mighty, eternal reasons, in founding the League of Catholic Women in this Diocese, we have raised a banner, which, we are determined, shall never be furled or taken down. We have weighed all these evil

influences — they are very powerful, wealthy and appeal to every passion and all that is vicious and weak — and, though we may not be able to conquer them all, we shall not relax our vigilance or our energy. We appeal to the truth and goodness latent in human nature. With God's good help, we shall hold up our banner in the face of the storm and fight valiantly.

The chief, main and unique purpose of the League of Catholic Women, to which you have given your adhesion, is to hold these Christian ideals aloft, and continue unflinchingly the great work of God for womanhood and for manhood. You have, doubtless, read the resolutions passed at the meeting of the League yesterday. They constitute a code which we must accept or reject. There is no middle course. You must follow the world and its viciousness, or you must stand fast by your Catholic ideals. I wish every woman in this organization to realize this fact thoroughly.

You cannot leave your work or your place in the world, but, wherever your work and place are, you can make certain for yourselves that you are standing for right principles. Cast away at once and forever the dress, dance, amusement and entertainment that have but one tendency, the destruction of true womanhood. Doubtless, at times you will be lonely, but remember that one faithful soul united in spirit with God has always a majority against the hosts of evil.

This is a solemn appeal to the best that is in you. This is the first Sunday of Lent, a time to think hard and well. Shall we drift with the tide that is flowing fast to the sea of lust and degradation, or shall we turn against that tide with all the strength that is in us? It is for you to decide, to choose. But remember, when you have

made your choice, you must accept the responsibilities of it, and if, in the future, disappointment and loneliness are bitter, you will know it is your own doing, and, if you make the right choice and suffer for it, as you will, you will have the consolation that the reward that will be yours will be well worth what it costs.

The League of Catholic Women has already nearly six thousand members, and, please God, its progress will never stop, until every woman of this Diocese is enrolled as a member. With half a million women, who are faithful to their high ideals, who face the world in the strength of virtue, honesty and honor, the cause of Christian principles will be safe.

There will be clamor. The craze for luxury, improper dress, spendthrift ways, selfish amusement and immorality will continue. You may think, at first, that the voices of Catholic women will not be heard, but you will find in the end that they will decide the day.

IRISH LIGHTS AND SHADOWS[1]

I CAME here this afternoon with the determination of availing myself of the privilege of taking my place with the plain people on the floor of this assembly. Whatever I have to say, will be said from the place where I stand.

It would be impossible for me to add anything to Judge Cohalan's admirable address. Nevertheless, there is this to be remarked about that pronouncement, and it is, that, no matter how emotional to people of Irish blood any consideration of the Irish Question is apt to become, no one could say that the speaker or his auditors were moved primarily either by emotion or sentiment, though the speaker and the matter under discussion were sufficient to arouse the emotions of any gathering.

This is a new development in the treatment of the Irish Question. Time was, and that not so long ago, when it would have been impossible to have such an assembly as we have here to-day, and an enunciation of such soul-stirring sentiments as we have listened to, without the white-hot fire of nationalism manifesting itself. Now, I am very glad to say, while we thank God for the stirring Irish sentiment that animates every one of us, the consideration of the matter has reached a more practical and far-sighted plane. We are no longer asking favors or pleading for privileges; we are demanding justice for the race from which we sprang.

To-day the Irish people everywhere take their stand,

[1] Address delivered at Fenway Auditorium to Notre Dame Alumnæ and friends, February 28, 1920.

and present their case on a platform of hard common sense, economic justice and international law. We base our case not on emotion, but on unassailable fact. The English are fond of resting their judgments purely on reason, of weighing matters of statecraft utterly without sentiment, as they phrase it. It is on this very ground that Justice Cohalan to-day presented an argument, and adduced statements that no living man can confute or disprove.

Our case, therefore, stands on rock-bed foundations. The citations made are indisputable. They are made by men of the highest moral character, men who have nothing to gain personally by making them, men whose lives and records are household words with our fellow-citizens. Their case has no flaw in it. The contentions demand an honest, straightforward answer. This answer has not yet been made.

There is an abundance of evasion. Various statesmen, as the Judge has told us, employ tergiversation, talk about non-existent issues, and attempt to cloud the question. But they give us no direct answer.

Our opponents are in a dilemma, and they must impale themselves on one horn or the other. Either they must say: "We never intend to do what is manifestly just; we intend to hold by might against right the possession of this island, this nation, to which we have no equitable claim," or they must come out in the open and admit, as Judge Cohalan has stated, that the Irish Question is not merely a question of the people living to-day in Ireland alone, or in England alone, but a question of plain justice, and, as such, an international but peculiarly American question. In it all Americans worthy of the name must be deeply interested.

It is needless to repeat the arguments. These have been set forth so clearly, so limpidly, so irrefutably that there is in honor only one answer to them. America and Americans must come out plainly, as they did in 1776 and in later years, and say: "We went to war for right and justice, and, in the carrying out of that program and in accordance with plain logic, we insist, as a matter of conscience, on the liberty of the Irish nation." This is the way the case stands. There is no honorable escape from it.

Nor is there need of elaborating the question. As the Judge has told us, it is perfectly evident that, logically speaking and in the final analysis, the safety of the United States depends upon the rightful solution of the Irish Question. The safety of this country depends upon that solution, because the question is inextricably bound up with the freedom of the seas.

From the very beginning, I have taken the stand that, as an American citizen, I must in truth and honor demand the liberation, the freedom, of the Irish people, and every American who knows what the Declaration of Independence means must stand with me in this matter.

We are not so ingenuous as to think that a question that has been agitated for seven hundred years, that has become more intensified on both sides and every year more clouded with international matters, is going to be settled at my bidding or Judge Cohalan's. We both realize that the power, which has held Ireland all those centuries as a matter of imperialistic, political and economic advantage, is not going to change its attitude at our bidding.

Why then are we talking? Are we wasting time or passing a pleasant hour by reviewing this tremendous

situation that involves the honor, the decency, the liberty of a whole race? Certainly not. We have to-day the best of reasons for believing that the goal is in sight, that the question is not merely academic but intensely practical.

There is at work a tremendous force, a pressure that will bear down all opposition, an influence that will bring the Irish Question before the judgment-seat of justice and truth, and finally solve this great problem rightly. This force and pressure must be exerted now and here more than ever.

First of all, it must come from the Irish race itself, not only from the Irish people to-day living in Ireland, but from the Irish race all over the world. And it is coming. You can hear the word from Ireland itself, from America, from Australia, from Canada, from New Zealand, from wherever the sons and daughters of Erin are massed. They are united in a mighty demand for Irish freedom. All the anti-Irish propaganda in the world cannot hold it back, cannot keep it out of the papers, keep it off the cables, keep it out of the hearts and brains of the children of the Gael. The noble presentation that Justice Cohalan has made before us to-day is only an exemplification of what is going forward everywhere.

Divine Providence has seen fit to delay this great issue and its fulfilment, but only to make the triumph of right the more glorious. Compromise after compromise has been tried and has failed. Now the time has come, when the Irish race has made up its mind that there will be no more compromise, but full and fitting justice.

This is not a question of compromise. It is one of justice. There is no compromising a matter of justice. There is just one issue in this whole matter, and that issue is Irish self-determination. The scales are falling

from blinded eyes, the seals are dropping off fainting and weary hearts. The action and reaction of the hearts and minds and souls of freemen, and the mighty uplifting force of the American idea, are behind this movement, and it cannot fail. Misunderstanding and special pleading have had their day and their force is spent. The whole decent world knows that Ireland is being held captive by unrighteous force to the prejudice of liberty everywhere.

The true situation has been revealed to the American people, and, in God's good time, our long-deferred hopes will be realized, and Ireland will stand forth where she belongs, a free nation.

THE EVILS OF MODERN SOCIETY[1]

EVERY one present realizes in his heart and soul that this is a very sacred hour, one of those rare times when we feel very close to eternity. All during the past week you have come here faithfully; you have listened to the fruitful lessons preached to you day after day; you have gone to the tribunal of penance, where your souls were cleansed of the stains of sin; you have received Holy Communion, and you feel that all this has brought you very near to God, very close to Heaven. And it has.

A memory of the happiness, the contentment, the peace of mind and soul that has come to you during this week, but especially now during this past hour, will remain with you until the end of your lives as a sacred, stimulating influence.

We are thankful to God for the faith that inspires our good Catholic men. We are proud of them. I, personally, as the shepherd of the flock, always feel profoundly grateful to God that we have a body of men so truly faithful.

We are living in times when every one who can see anything of the values of life must realize that everything here below is only a passing show. What has become of the great empires of the earth which only a few years ago were so majestic, so powerful, so rich? They have disappeared! And where is all the wealth that has been accumulated during those years! It has vanished in the smoke of war!

[1] Address at close of Men's Mission at Cathedral, Sunday, March 7, 1920.

Surely, we who have lived through these last, terrible four years need never again be reminded of how fleeting all this earthly show is.

During this last week, you have seen the truth, you have experienced the relations that exist between God and yourselves. These are the only permanent things in all human life. Now, my dear men, with the grace of God in your hearts, go back to your daily tasks strengthened and sanctified. Fear nothing. God is with you. The true riches of the world are the riches of the soul, which God has given you so bountifully. There is no poverty, there can be no poverty, where the riches of God's grace abide.

Go forth strong in your confidence that God has chosen you to do the work of your lifetime according to His plans. Be faithful to them, and you will realize every day, more and more, what those plans are, when you are faithful to the laws and the commandments of God.

These are the true, the solid foundations of real society, of real welfare and true happiness. You are the men upon whom this Commonwealth depends to preserve law and order, righteousness and trust and honesty.

I cannot be unmindful of the good work, which the Passionist Fathers have done here during the last two weeks. Certainly, were it not that the strength of God is with them, they could never endure such a strain. They will have this great satisfaction to carry away with them — that they leave behind them a memory of holiness that we all shall treasure and cherish.

You know, my dear men, that two of the greatest and most prevalent evils of the day are the license rampant in society, and the extravagance which one sees everywhere. Now, the one thing that will preserve proper

order in your homes is the Christian authority of the Christian father of a family. There is no doubt that one of the chief causes of the sinister feminism, of which we read so much and see quite enough, is what would appear to be a growing weakness on the part of the manhood of the nation.

The very fact that women are so often clamoring to take all power and authority into their hands is certainly no compliment to the manhood of the nation. We must admit that there are signs of decadence, or lack of proper authority and self-respect in fathers of families. After all, women expect fathers to have and to exercise the rightful authority due to their position. But if fathers abdicate that position, no one can be surprised, if, little by little, women learn to do without the authority of man, and begin to usurp a great deal of it for themselves.

That leads to a feminism which certainly, unless it is curbed in time, will have disastrous results for humanity, because it is unnatural. I am not talking now about the proper sphere of woman. I am not saying now that she has no right to see that her own place is respected. I am not touching that question at all. I am speaking of the lack of authority in the household and the nation on the part of man, which is giving an undue prominence to the feminine side.

This produces moral disorder, and, of course, in the end brings physical disorder. The remedy is the proper exercise of authority by man in his own place, and especially, as the father of a family. Not domination, not tyranny, but rightful, legitimate, kindly authority.

My dear, good Catholic men, you have no right to abdicate the position you occupy, by the grace of God, as the Christian heads of households. You must be kind, of

course, and considerate, but there must be order, and the man, by every natural and divine right, is the head of the family. That headship means that he ought to look after the morals of the whole family. He ought to see that they are properly clothed, and to see that they are not led into temptation through evil associations by frequenting the base theatre, dances and such similar distractions.

Another evil that we are seeing on all sides is that of extravagant expenditure. Every one who is wise will understand that the present is no time for useless extravagance.

If wages are high, if there is more money now than is necessary for your daily expenditures, then the part of the wise man, naturally, would be to save the surplus, and to insist upon such economy in his family. Instead, what do we see? The wildest sort of extravagance, a purchasing of luxuries which is almost criminal. Sooner or later, the day is bound to come, when the money that you now have will be sorely needed. Therefore, I beg of you to see that in your households there is more wise, systematic economy than ever. If there be a surplus, save it.

There is a time, of course, for everything, for work as well as for prayer. In fact, they ought to go together. When work is done for God, it is prayer. I think most of you know when your day's labor is over. I never know. It is never over. We stand together as hard laborers, for the welfare of the world, the salvation of our own souls and the glory of God.

My dear men, do not forget that work is a sacred thing. The world is being flooded now with a false philosophy, the chief purpose of which is to make men think that work is something accursed, something to fly from. On the

contrary, work is a blessed thing. It is a grace of God oftentimes, and, when performed in the proper Christian spirit, it brings happiness and contentment.

Of course, we wish, and I, for my part, shall do my share in insisting, that men be not overworked. Overwork is wrong. But also, I would fail in doing my duty toward God and toward you, if I allowed to go unrebuked any system of false philosophy which tells you, the less you work the better. A man is better physically, mentally and morally for just as much work as he can do, consistent with his health and other duties.

Proper pay, proper remuneration for work, we must have; but not continuous and senseless clamor for more, as if there were no limit, for such a course would only break up all industry, break up all order. When there is just grievance, it ought to be presented calmly and reasonably, and then adjusted rightly.

There are many forces in the State which prescribe the proper conditions of labor, toil and remuneration. It ought to be an easy question to settle. But, underneath that question, which is perfectly legitimate and right, — that is, the proper labor of a man, under proper conditions, with proper remuneration, — there is abroad a diabolical spirit of discontent. There may be men who fear labor, hate labor. But that is unnatural and unChristian.

There is also a latent spirit working, manifest oftentimes even among our Christian workingmen. It strives to instill into them little by little, strike, more strike, again strike and perpetual strike, and with the purpose of destroying all organization and all industry.

Be on your guard against it. Have your own right Christian views about labor. We must have them. We

must stand by the laborer, but in justice, and I am the first one to stand by him. We must take our stand against this diabolical spirit of unrest, of discontent, of perpetual strikes, of unnatural and unjust demands.

I look to you, good Catholic, Christian men, who know what justice is, to be the safeguard and the bulwark against this influx of false ideals. This mission will hearten and strengthen you in taking your rightful stand for honest and sanctified labor, and cultivating in your hearts a love for it. God will reward you for it by peace and contentment of heart.

Demand what is right and just. In return, do what is right and just, and be careful not to be led blindfolded by people who appear to be working for your interests, but who at bottom are working for the destruction of all righteous interests.

Be true to your position as Christian fathers. Exercise moderately, kindly, but firmly, your Christian authority. Make yourselves respected in your own homes, first of all, by good, Christian example, and by kindness and provision for the needs of the family. Then curb, as far as you can, all needless expenditure, but not for the sake of penury or of avarice. That would be worse than the evil condition. Have a just and reasonable consideration of your present needs and of the future. Moreover, remove this curse of luxury that is sapping the foundations of modern life. It is wrong in itself, saps the strength of young manhood and womanhood, and lures them to spend all their money on trifles.

So, beloved men, once more, at the close of this annual mission which brings with it such a heartening train of graces, I beg Almighty God to send into the hearts of all of us stronger faith, greater readiness to serve Him, to

obey His laws, to live near to Him in the Sacrament of the Altar.

May that good and loving Savior, Jesus Christ, who gave Himself entirely for us, give us also the grace to love Him more, to live for Him entirely, so that, at the end of these brief days, when this mortal life is over, we may look up to Him and say in truth that we have tried to be faithful to Him, that we have given our lives to His service, that whatever little we could do we have done for His glory and for the welfare of others, as well as for the salvation of our own souls. May that blessing rest upon you all, and abide with you forever.

THE FLOWERING OF FAITH[1]

I HAVE been watching with much interest the growth of this idea, which has now materialized so beautifully in this substantial and fine building. I congratulate you upon what to my mind is an ideal parish house. I have just made a tour of the different floors and rooms, and they realize admirably the plan of a practical, useful parish centre. The edifice was very intelligently planned in all its divisions and subdivisions, and is both economical and ornamental. Such a combination in working reality is in itself a memorable tribute to all those who coöperated to make St. Columbkille's parish house what it is to-day.

The constructive power which has been evinced by the Catholic people of all ages, and which is still manifesting itself in such edifices as that which has just been dedicated, shows admirably the resourcefulness of men under the inspiration of Religion. The Roman catacombs, silent evidences of what the Christians accomplished in the ages of persecution, were historic beginnings. The wondrous missionary efforts of the various saints who preached the Faith throughout Europe and laid the foundation of modern Christian civilization, the slow and painful process by which these men of God brought the people out of their miserable condition to the light and warmth and beauty of the Middle Ages, all tell eloquently of religion's sway over the souls of men. The develop-

[1] Address at dedication of parish house of St. Columbkille's, Brighton, Sunday, March 21, 1920.

ment of architecture, the plastic arts, painting and music, the beginnings of the great mediæval universities in the religious schools, the humanizing and ennobling efforts by which rulers and ruled were brought to an understanding of their duties and opportunities, have seen their flowering in our day in the magnificent institutions dedicated to God, that dot the land from east to west and from Canada to the Gulf.

The religious revolt of the sixteenth century, and the melancholy consequences of that ill-omened movement of rebellion did much to retard the progress of the arts, and architecture greatly suffered. The lamentable features of modern life from which the purifying and inspiring influence of religion is conspicuously absent, the portentous growth of materialism with its accompanying blindness and stupidity, and the lack of real grasp of human and world problems evinced by the many who attempt to lead and direct poor humanity, are but reflections of the spirit of those times which did its destructive work in every field of human endeavor.

Your church is to you the greatest cathedral ever erected by the finest architect in the world. Your parish school, as it must in reality be to you and to your children, is greater than the greatest university that teaches error. And this house, which is the fruition of all these things, the summing up of the story, the finishing touch of all this work, as it were, is rightly the object of your pride, as manifesting what faith showing itself forth in works can do.

We are the foundation of things, and, some day, the real thinkers of America, the men who are governed by sound thought, as Washington, Jefferson and Lincoln were, the men who will look for the reality of things and

not the mere sham, the men who will turn to the foundation of things and not merely the show, will cast their glance over this great country, and they will find, from Maine to Florida and from Massachusetts to California, this series of little settlements here and there throughout the land — a little church with its spire and its cross, the little school, apparently so insignificant, the parish house which seems to be lost in the tremendous buildings about it, and they will see that the real force of the nation is not at all in ostentatious skyscrapers, not in false theatres, not even in the great financial institutions, but in the great, faithful heart of the people, who in their places are doing their best, with God's help, for the things of God and the welfare of America.

This is the sublime meaning of your parish house. It ought to be a place of rest and recreation, for, anything that will hold our people together, any good means that make for unified action, are priceless. They are worth any money we can pay for them, any offering we can give to them, because we must build a wall of Catholic defence against the infidel principles that are rampant all over the world, and disintegrating human society. We must build this wall for the sake of the Church, the kingdom of God on earth, for our own sake, and for the sake of society in America, this beloved land of ours. So we must stand by our church, our schools, our parish house, and raise this wall in the face of all men, a wall to which we can point and say: "Destruction, anarchy, disorder and the forces of disruption cannot pass here."

A NOBLE PEOPLE[1]

By regulation of the Holy See, the present year is set apart as the time for the Bishops of America to pay in person their homage to the Vicar of Christ, and to assure him of the strong and faithful bonds that unite them all with the See of Peter.

I commend myself, therefore, to the prayers of the Catholic people of Boston during my Ad Limina visit, and assure them of my intention of telling the Holy Father how faithful, constant and generous are the Boston clergy and laity to the Sovereign Pontiff. Looking back over my long experience with Catholics in various parts of the world, and recalling to mind the fruitful and constructive years which I have spent as Archbishop of Boston, I really think that the good and faithful people of this Diocese have good right to stand in the front ranks of the faithful of the Church. This is no empty boast of their shepherd, though, of course, I am proud to stand in that place, but it is borne out by the lives of our good people, their devotedness, their high sense of responsibility to their Faith, and, most of all, their great-hearted coöperation in every good work that they are asked to perform.

Heavy responsibilities devolve upon every Bishop, multitudinous and difficult duties, that can be fully realized only by those upon whom they are incumbent. These duties are, however, rendered light and easy to bear by the devoted and continuing affection, that subsists between me, as shepherd, and my flock.

[1] Address at High Mass, Easter Sunday, 1920, at Cathedral.

A close bond of unity knits pastor and people together, and makes it easy to weather the difficulties and passing storms that are a necessary element of human life. Amid the confusion and uncertainty that reign in human affairs, it is an unspeakable consolation for me, who must bear the solicitude and the care, to feel that always my people are with me, heart and soul, and are ready to support me in whatever makes for the progress of the Diocese.

Confusion of principles and misunderstanding of what is right and wrong are the source of endless troubles in these difficult days, but it is a matter of unutterable consolation that in this community, for rich and poor alike, for employer and employed, for learned and unlearned, the principles of Christ, the inflexible laws of God, are held fast and true, even against the surging waves of dissension and disunion.

The true Faith and the true principles of human life, when held to by a devoted and united people like ours, are of inestimable worth to our country and its institutions, and, no matter what appearances may be, we need never lose confidence or waver in our trust.

Every Catholic is for America and the principles for which America stands.

These principles rest upon the solid foundation of Christian faith; they are not a personal matter, and do not depend on things that change and waver. The principles of Christian law are the firm basis to which our civic life and duty are anchored. They rest upon the rock of truth and enlightened conscience.

It will be my high privilege and great comfort to bring the treasures of affection, the devotion, the faith and the unyielding resolution to the Truth of my people to the attention of the Holy Father. I beg the prayers of the

faithful of the Diocese during my journey. During my absence, I will draw strength and resolution from the affection and devotion of the good Catholic people of the Boston Diocese.

THE HOLY FATHER'S MESSAGE[1]

My dearly beloved people: I take this occasion, on my return to my official duties in the Diocese and in the Cathedral Church, to offer my most heartfelt thanks to Almighty God for conducting me safely and happily to the See of Peter, and giving me also a safe and happy return to my beloved country and my own flock and Diocese.

It is a great happiness for me to tell you that the Holy Father is very well informed about the progress and condition of the faithful, and the Catholic religion, in general, in this great country. And it is a particular satisfaction to bring back his blessing and heartfelt benediction to all who coöperate in the work of the Church in this Diocese.

He was profoundly happy for the good order that reigns in the Diocese among the clergy and faithful. He was touched deeply by your faith, and commissioned me to give you his Apostolic Benediction, to which I add my own blessing, for all the clergy, for all the faithful, for you and your families.

[1] Sermon at High Mass, Cathedral, June 27, 1920, after return from Rome.

THE WORK OF THE LITTLE SISTERS[1]

THE entire work of the Little Sisters, from its inception fifty years ago to the present day, has been a practical showing-forth of Christian charity, of the love of God and of neighbor.

This is true, not only of the work of the various Sisters who in that long period have dedicated their lives in ministering to the aged poor, but also of the ever-ready generosity of the faithful, who, over and above what they had given to the upbuilding of their own parishes and the great cause of religion in general, have never forgotten this worthy institution, but have donated largely to its establishment and maintenance.

It is impossible for mankind to measure the good accomplished through this Catholic coöperation throughout fifty years; there is but one thing which I, as spiritual head of the Archdiocese, can do to show my grateful recognition of what has been done, that is, be present to offer my personal as well as official congratulations to all, who in any way have aided in its success.

Such a work as this, the care of the aged poor, can be brought to fruition only by the unanimous and continued efforts of priests, Sisters and the Catholics of the Diocese generally. The half century under review has been a period of amazing advance and extension of the Church in the Archdiocese. This house of the Little Sisters of the Poor is a typical instance of Catholic accomplishment.

[1] Address at Golden Jubilee of Little Sisters of the Poor, Roxbury, June 29, 1920.

Boston, this section of the country, and all America, has been exceptionally blessed by prosperity and growth. This, in turn, calls for exceptional generosity on the part of those who have received so many blessings from God, to prove their appreciation of all that has been given to them in unstinting measure. This Golden Jubilee is merely one of the countless examples of the blessed fact, that, as God has been bountiful to America and its people, so they have given unmistakable evidence of their heart-felt gratitude to God for all His mercies.

THE GUILD OF ST. APOLLONIA[1]

THE work that has been done, and is continuing every day, on the part of the dentists of America merits high praise. In a way, it is, perhaps, better realized by European dentists than it is by the average American citizen, for, throughout the world, the advancement and extraordinary skill manifested by members of the dental profession in America are the subjects of careful observation and study.

In Europe, dentistry is everywhere regarded as one of the liberal professions, and, in every Continental capital, American dentists are looked upon by men and women, familiar with the matter, as the leaders of all in this difficult and delicate department of health work.

In the early ages of the Church, dentistry, as a department of public health and medicine in general, was given attention and study that people of the present day, and particularly in this country, are far from realizing.

The Church in ancient times, as at present, urged her children to administer, not only to the spiritual welfare of the people, but also to their physical and material well-being, and, what may be called, in general terms, the advancement of right civilization.

In Rome, the Catholic dentist has always been considered as a member of the leading groups of citizens, respected and regarded with intelligent affection by folk of every class of society, from those prominent and power-

[1] Address at Forsyth Dental Infirmary to Guild of St. Apollonia and friends, August 26, 1920.

ful in public affairs to those who occupy humbler positions and the very poor.

The Guild of St. Apollonia rightfully takes its place with the great craft and trade guilds, which were such a characteristic of the Middle Ages, and which reached such a place of usefulness and honor during the thirteenth century. In marked contrast with present-day conditions that accord to mere wealth and the influence it wields a predominance that is far from equitable, in the ages when the great Catholic Guilds flourished, not only were these organizations a component part of the Church, but also every man, artist, artisan or tradesman, belonged to his own guild, under conditions that gave marvellous scope and genuine equality, according to merit, to the Christian Democracy which was the order of the day.

We are steadily going back to the practice of the early guilds of the Catholic Church. We are finding that many of the customs and practices of centuries, once regarded with scorn as old-fashioned and primitive, hold the secret of the remedy for the many ills that beset modern society. This guild of Catholic dentists, that has given us such a lesson in practical generosity and community spirit, is one of the signs of the times, and affords us an example of how much greater good could be accomplished, if our citizenry in general could be permeated and vitalized by that community energy, which was once such a benevolent force in the Europe of mediæval times.

MISSION GRACES[1]

My dear men: I congratulate you on the great success of your mission. Almighty God has always helped us with His graces, when we asked. After a great mission like this, you must feel that He is very near to you. You need the nearness of God in these days, because they are all so troublous, so full of anxiety of all kinds.

Faith is menaced from a hundred sides, and the loss of faith means chaos to the world. So, my dear men, coming together here in the house of God, to listen to the word of God, to open your hearts and your souls to His holy spirit, means that you want to stand with God. With God's strength and help and grace, you will persevere in the right and the truth.

I ask God to bless you, to confirm in your hearts the graces He has given you during this mission, to make you realize more than ever the necessity of your faith, for the peace of your minds and hearts and souls. Be loyal to that faith. Stand by it and defend it. But, most of all, practice it and live it.

This mission will bring a blessing to you and to your families. It will mean greater peace and happiness in your own personal and individual lives. If you carry out the resolutions you have made during the retreat, your lives will be easier, happier and more contented.

I thank very sincerely the good fathers who have given you the retreat. You must realize the tremendous amount of energy and zeal that are necessary to carry on

[1] Address to men at closing of mission at Cathedral, February 27, 1921.

this work day after day. They are scarcely finished in one place, when they go to another. Nothing but a special grace of God would enable them, even physically, to do such laborious work.

We feel deeply grateful to them for the help they have given us in keeping alive this wonderful spirit of faith. And I am so happy always for the missioners, when they leave the Cathedral after a mission of this kind, to hear their unanimous conviction that they never witnessed such exhibitions of faith, devotion and loyalty.

We are very proud of that. We thank God for it. We ask God to preserve it. So, my good men, I know that this evening you will return to your homes, and that to-morrow you will go back to your work, thoroughly refreshed in soul, spirit, mind and heart. Most of the anxieties of life come to us because we do not observe God's law. Whenever we are out of gear with the great machinery of the universe which God has established to carry out His will, there is bound to be anxiety and trouble.

The chief concern we ought to have in life is to do God's will. After a mission like this, your sins and offences are washed away and forgiven. Almighty God has restored you to His grace and benediction. Your hearts will be lighter and cleaner. You know more clearly what your duties are, and you have strength to carry out these duties.

Now let us go forth, and, with the strength God has given us, rally to His standard. Be faithful to His service. May the blessing of God be with you now and at all times, and bring you finally to the glory of heaven.

AN EXTENSION OF CATHOLIC EDUCATIONAL ENDEAVOR[1]

I COME, first of all, to bring the blessing of God and Holy Mother Church to the College and to all here present, who are now engaged in this holy work. It is the sacred project of coming to the rescue of Catholic education in this Diocese and in this region. I need not here restate that in these times the cause of Catholic, Christian education is most pressing.

There are many forces working against it. There are many influences that are, by one means or another, attempting to defeat its purpose. Nothing short of a very strong and determined effort on the part of those interested can really wrest it from the dangers which now surround it.

Other causes in other directions have endless quantities of money at their disposal. We have God's truth. Its dissemination is the real purpose of the foundation of the Jesuit Order, in whose hands this College has been placed. And it is your province, it is the cause of every one interested in God's work.

We have come to a time, when it is absolutely necessary to face the situation, not merely by prayer, which, nevertheless, is always a strong armament of the Church, but with hard work; we must work with the agencies the world knows so well how to use. This is only carrying out the will of Divine Providence in doing our share in seeing that God's will finally triumphs.

[1] Address to Women's Committee aiding Boston College, delivered at Boston College Hall, March 13, 1921.

You have here a wonderful institution. Its aims and purposes are to rescue the youth of this country from all the dangerous principles which are now being cultivated so sedulously all around us, and to give them the right method of living, the right knowledge of truth. That is the most sacred cause that can be committed to you.

It is a most worthy cause. It is a thing to which we cannot be indifferent now, above all times, when the world, when this country, when the Church, need everything that can be done to safeguard Christian truth.

I am very happy that a part of this work is to be taken up by our good Catholic women. Ever since the beginning of the Christian era, all the great causes of God have been in part entrusted to women. The Christian woman is a wonderful force. When aroused to activity, she has something of spiritual grace distinctive of her sex. Hence, I am very happy to find that there is a woman's committee in charge also of the raising of funds for carrying on the work of Boston College. I hope you will give this matter your fullest attention. Nothing short of that will bring success.

We have the blessing of God on it. Now we want the finest and most enthusiastic work on all sides, concentrated and intensive to such a degree that in a short time the needed sum of money will be raised with ease and without burden to any one. Out of such energy will come the fruit of which all Catholic women of Boston will be proud.

This is a safeguard of the Church, as well as of the principles upon which democracy is founded. These are reasons not only why Catholics should be interested, but why everybody interested in the welfare of this country should be deeply concerned. These principles will be

championed courageously by those who are the spiritual descendants of St. Ignatius and Bellarmine. Therefore, to Mrs. Shuman, and to all the women of the committee, and to all that help to carry on the work enthusiastically, I ask Almighty God to give His choicest blessings.

A EULOGY OF CARDINAL GIBBONS[1]

THE death of Cardinal Gibbons removes a foremost figure from America's national life. It means to the Catholic Church in this country the loss of an eminent and distinguished churchman.

With his passing, closes a remarkable career, filled with noble and far-reaching achievements. His was a long span of life in the civil and religious history of the United States, and his services to the nation and the Church have indelibly stamped his name upon the pages that record the story of both.

Cardinal Gibbons was America's first and finest citizen. American born and American trained, he cherished America's traditions, and, for more than half a century, was actively engaged in promoting the noblest ideals of American life. All his years were devoted to serving the best interests of the American people; to every worthy movement he gave his encouragement and support.

The soundness of his judgment and the clearness of his vision made him a prudent counsellor, whom statesmen sought, when vital and complex problems called for solution. With unerring accuracy, he felt the pulse of the American public. With unusual keenness, he detected and diagnosed social maladies, even before others were conscious of their existence. These great gifts of mind, accompanied by exceptional wisdom born of long years of varied experience, gave to his pronouncements an

[1] Tribute paid by His Eminence to memory of Cardinal Gibbons, March 24, 1921.

extraordinary value, and won for his words respectful recognition.

Instinctively, in every great crisis, his fellow-countrymen turned to him as a leader. Invariably, as if by habit, they found themselves awaiting his judgment on every important national issue. To him they were attracted no less by the magnetism of his personality than by the power of his statesmanship.

By the gentleness of his manner, by the broadness of his sympathies, by his local and patriotic devotion to national interests, whether in time of peace or in time of war, he won them, irrespective of race, class or creed, and, type of true American, he gave to America the example of one who, after the service of God, desires nothing more earnestly than the service of his country.

More still, perhaps, will Cardinal Gibbons be remembered as an illustrious churchman. Few great ecclesiastics in modern times have played so large and conspicuous a part in the religious life of their country. He had been closely identified with the Catholic Church in America for fully fifty years. For more than a generation he had presided over her destinies.

Far back in the early sixties, his ministry began. In his long, laborious life, he embodied the noble traditions of those pioneer days, and, from the splendid prelates who governed the Church in the period of her struggling weakness, he imbibed the majestic spirit with which he guided her so ably, through years of marvelous growth and development to her present position of prominence and power.

All the arduous duties of his sacred office he fulfilled both wisely and well. Patience, tact and far-sightedness he possessed in uncommon measure, and these virtues,

together with his untiring zeal and deep spirituality, were the secret of his success. Already they made his services valuable at the Vatican Council, at whose sessions he sat as the youngest Bishop, and of whose august assemblage he was at the end the sole survivor. These same qualities were stamped upon his work in the Primatial See of Baltimore, over which for forty years he ruled with distinction and with honor.

These were reflected in his grand achievements for the Church throughout America, and in his masterly solution of ecclesiastical problems of national importance. He helped to weld together into one harmonious body the various racial elements that constitute here the Church's membership. As a great Bishop, he championed the rights of the oppressed, and, when other advocates were few, he defended successfully the interests of the working classes. By voice and pen he destroyed religious prejudice, and removed doctrinal misunderstandings.

Inspired with an ardent desire for the spread of Catholic zeal, he published numerous, well-known literary works, and to that same zeal he gave definite expression in his devotion to the Catholic University, with whose growth and progress his name will ever be associated.

A Prince of the Church is dead. A mighty chieftain has fallen. A kindly shepherd is taken from his flock. The loss is irreparable.

ON IRISH RELIEF

TO MASS. COMMITTEE FOR RELIEF IN IRELAND

ARCHBISHOP'S HOUSE, GRANBY STREET, BOSTON,
April 16, 1921.

MR. JAMES J. PHELAN, *Chairman*,
Massachusetts Branch,
American Committee for Relief in Ireland,
166 Devonshire Street,
Boston, Mass.

DEAR MR. PHELAN: —

I have been following with interest the Campaign for funds under the direction of the American Committee for Relief in Ireland, and it is most gratifying to find that the Campaign is meeting with a well-merited success.

From time to time, I have learned with great pleasure that the Parishes of this Archdiocese have interested themselves in this charitable movement, and I am sure they are only too glad to give whole-hearted coöperation.

The recent statistics given out by the Committee speak for themselves, and will, I am sure, appeal to all who wish to alleviate the distress and sufferings of the unfortunate women and children of Ireland.

With most cordial best wishes for the continued success of the Campaign, I am

Faithfully yours in Christ,

WILLIAM CARDINAL O'CONNELL.

A GREATER BOSTON COLLEGE[1]

To the Reverend Clergy and People of the Diocese, Health and Benediction.

When our Blessed Lord was about to withdraw His visible presence from His Apostles, He laid on them a solemn injunction. "Going, therefore," He said, "teach ye all nations" (St. Matt. XXVIII, 19). These words express the mission, entrusted to the Church by her Divine Founder, of being the guardian and interpreter of revealed truth. She was to be God's mouthpiece, the infallible teacher of the truths men must believe, and the duties they must perform, if they would attain eternal life. And, amid the shifting currents of human thought, the Church has unerringly guided heavenward those who have hearkened to her voice.

As the Church throughout her history has asserted God's sovereignty, and maintained it against those who would ignore or deny their Creator, so in the realm of thought she has taught the untutored, and led human minds to a knowledge of the truth. Whatever may be said of certain narrow fields of information, assuredly there can be no adequate nor safe education that is divorced from religion. Because of this, the Church in this country has built and is maintaining the parochial schools, which eloquently attest the Catholic conviction that the mental and moral training which makes useful members of society must impart, likewise, the knowledge

[1] Pastoral urging assistance in Boston College Campaign for $2,000,000, April 18, 1921.

of a higher truth, and train in supernatural virtues those who are the children of God, destined for the citizenship of heaven.

But we may not rest contented here. There are those who wish to adopt a professional career and enter a field of endeavor for which a college training must fit them. Many, too, of our young men cherish the hallowed desire of devoting themselves to the glory of God and the service of souls in the sacred ministry. In this Archdiocese, Boston College is the only Catholic institution that prepares youths for the university and the seminary, and Boston College, for lack of room, is unable to receive many who are eager for a college education. For more than fifty years it has fitted young men to take an honored place among our educated laity, it has given many candidates to our zealous priesthood. It appeals now to Catholics throughout the Archdiocese to save it from the sad necessity of turning away young men of promise, who wish to study in a Catholic atmosphere.

To give a generous response to such an appeal, is at once a service to our country and to religion. The furtherance of higher Catholic education is not merely an act of charity, but it is a work of zeal as well, for it recruits the number of those who within and without the sanctuary are needed by the Church as leaders in the regeneration of society. The work of Boston College has my blessing and approval, and I earnestly desire that the Catholics of our Archdiocese may support it with the generous aid with which they respond to every worthy appeal.

The appeal is a worthy one, and surely our Risen Lord will bless the generosity of those who lend their aid in helping Boston College to widen her influence, year by

year, in order that she may increase and continue the work that she has been doing in our midst for fifty years; that is, leading the "little ones" of Christ to seek "the things that are above."

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

April 18, 1921.

THE SOUL OF FRANCE[1]

My dear people: It is a source of deep gratification for me to be with you to-day, and participate in the celebration of the glorious festival of St. Jeanne d'Arc. This miracle of grace, who came at a time when France was sorely tried, is a symbol not only to France but to the nations of the world, visualizing the power of God to utilize the humblest instrument unto the security of nations and the salvation of souls. Truly, France has always been blessed. In the great crises of her long history, when help was necessary, by special favor of Divine Providence, that help was always at hand.

When her national existence was threatened with enemies on the east, and her coastline was menaced from the west, when bewilderment stalked over her people, behold! assistance came in the person of the little shepherdess whose memory we revere to-day. While tending her flocks in the field, she heard the voice calling her to marshal and lead the armies of France to battle and to victory.

This was signal proof of God's predilection for France. When faith in God and trust in His power inspire the soul of a nation, that country never looks in vain for assistance. It is only when men and nations obliterate God from their deliberations, and place their reliance on purely human agencies that their weakness overwhelms them.

Hence, the faith of her people saved France in her

[1] Panegyric delivered at Church of Our Lady of Victories, Boston, on occasion of celebration of Festival of St. Joan of Arc, May 8, 1921.

critical hour. They were blessed in the leadership of Jeanne d'Arc. Their nationality was secured and perpetuated. Now she returns to France, raised to the altars, a Saint, reminding France that material victory is not enough, that the soul of France must be inspired and rise to the accomplishment of the high and holy purposes, which have been the glorious tradition of her noble people.

With the prayer of the Church on our lips, therefore, let us implore St. Jeanne d'Arc, not only to bring to realization the national hopes of France, but to make ever stronger the soul of the nation, bringing the greatest of all victories, the triumph of faith, which not only gives material greatness, but strengthens her age-old title as the Eldest Daughter of the Church.

To the preacher who has so eloquently narrated the story of St. Jeanne d'Arc, and brought before our imagination the situation not only of centuries ago but that obtaining in France and Europe to-day, I would add this word; When you return to your beloved France, bear with you this message from the Cardinal Archbishop of Boston: "Boston well remembers the aid which France gave her in her time of need. She well recalls the heroic labors of French pioneer priests in this locality. She remembers that her first Bishop came from France, returned and died there. And all through the intervening years, from the foundation of this nation to the present day, there has been on the part of America and particularly among Catholics of Boston, her Prelates, priests and people, a special affection for France, her Bishops, priests and people. That spirit of love will grow stronger as the years go on.

"France has always been at the fore of the great, stabil-

izing and Christianizing movements of the world. For the moment she needs our assistance, and will receive that help whole-heartedly from America. France has been so much in the lead in the things that make for the glory of God and for the exaltation of Holy Mother Church, that the world still looks to her for powerful aid in that direction. And France will fulfil this hope through the intercession of St. Jeanne d'Arc, and with the prayers of the good people of that nation.

"Remember, that, if there is only one Jeanne d'Arc raised to the altars, there are yet thousands of humble maids in France to-day, who are doing the work of Jeanne d'Arc in their own humble but efficient way. It was not the greatness of the sainted maiden that conquered the enemy. It was the humility and fidelity of Jeanne d'Arc which God so loved and highly rewarded. And so the maidens of France to-day who are loyal to God and nation are but perpetuating the great work of Jeanne d'Arc. The noble women and good men of France will not only continue to win material victories and rehabilitate the nation along broad lines, but their moral greatness will become an inspiration to the Catholics of the world."

This is the message I beg you to impart to the Bishops, priests, and people of France on your return. May God bless the French people, and may their glorious St. Jeanne d'Arc lead them triumphantly in their onward march for God and country.

THE LEAGUE OF DAILY MASS[1]

ARCHBISHOP'S HOUSE, GRANBY STREET, BOSTON,
May 20, 1921.

REVEREND DEAR FATHER: —

Having learned from reliable sources of the many spiritual advantages accruing from membership in the League of Daily Mass, I petitioned the Holy See for the privilege of establishing the League in this Archdiocese, and the Holy Father has recently deigned to grant my request in the following Brief, which you are hereby instructed to read to the faithful of your Parish: —

HIS HOLINESS, POPE BENEDICT XV
AD PERPETUAM REI MEMORIAM:

Our beloved son, William Cardinal O'Connell, Cardinal Priest of the Holy Roman Church, and Archbishop of Boston by favor of the Apostolic See, has brought it to our attention that it is his earnest desire to institute in his Archdiocese of Boston the Confraternity or League of Daily Mass, such as has been founded and enriched with the heavenly treasures of the Church by us in Ireland and in several Dioceses of North America.

Since His Eminence has earnestly besought us, and addressed us with such an urgent appeal that we might deign to grant the same indulgences, both plenary and partial, as already have been given to the above-mentioned Dioceses of Ireland and North America, likewise to the faithful in his charge, that they might be moved to attend Mass daily, and partake more frequently of the

[1] Letter to Clergy of Archdiocese on concession by Holy See of privilege to form League of Daily Mass, May 20, 1921.

Blessed Sacrament of the Altar, We, therefore, touched by his fatherly solicitude, do hereby decree that the same rich fruits of religion and piety may be enjoyed in the Lord by those who become members of the League.

Wherefore, as this document attests, and by favor of our Apostolic authority, we concede and grant the following indulgences: —

To all the faithful of both sexes of the Archdiocese of Boston, who shall be members of the "League of Daily Mass," a Plenary Indulgence and remission of all their sins on the day of their entrance into this society, provided that, truly contrite, they shall have confessed their sins, and received the Most Holy Sacrament of the Eucharist:

To those who shall be inscribed in this association, a Plenary Indulgence and remission of all their sins at the hour of death, if with true contrition they shall have confessed their sins and received Holy Communion, or if, in the event of their being unable to do this, they shall have invoked devoutly the Holy Name of Jesus with their lips if possible, or at least in their hearts:

A Plenary Indulgence and remission of all their sins to the members who shall have heard Holy Mass at least nine consecutive days in any month of the year, and, on any one of these nine days, being truly penitent, shall have confessed their sins and received Holy Communion, and during the Mass shall have prayed to God for concord among Christian Princes, the extirpation of heresy, the conversion of sinners, and the exaltation of Holy Mother Church:

Moreover, we grant to members who on any day of the year shall hear Mass with contrite hearts, and shall pray during the celebration of Mass for the intentions men-

tioned above, the remission of seven years and seven quarantines of penance imposed on them, or otherwise due as temporal punishment of their sins:

To members who shall perform any act of piety or charity prescribed by the League, the remission of one hundred days of penance in the usual form of the Church.

We decree that all these indulgences, remissions of sins and of penances, with the exception of the Plenary Indulgence to be gained at the hour of death, may be applied in supplication for the souls of the faithful departed in Purgatory.

Finally, by favor of our Apostolic authority, we determine that all Masses offered for the repose of the soul of any member of this society, no matter at what altar they may be said, shall have the same power of supplication for that soul as if celebrated at a privileged altar.

Notwithstanding Apostolic Constitutions or Regulations to the contrary, the present decree has perpetual value.

Given in Rome at St. Peter's, under the Fisherman's ring, April the fourteenth, of the year nineteen hundred and twenty-one — the seventh of our Pontificate.

CARDINAL GASPARRI,
Secretary of State.

We know that the foundation of this League will be welcomed by thousands all over the Diocese who are already in the habit of going to Mass daily, and by others who will be stimulated to this most salutary practice by the concession of the Holy Father of so many indulgences and privileges.

I trust that you will take the occasion of the promulgation of this Brief in this Diocese to encourage the forma-

tion of a Branch of the League in your Parish, and to urge the faithful under your care to be partakers of these sacred privileges, so that by their daily attendance at Mass and their frequent Communions they may obtain the myriad graces and blessings which are sure to follow from membership in this League.

The Rev. William B. Finigan, of the Cathedral, has been appointed Chaplain General of the League in this Diocese, and all Parish Priests and Pastors are requested to appoint a Chaplain for the local branch of the League, who will transmit the names of those desiring to become members to the Chaplain General. Father Finigan will give the Chaplains any information they may wish with regard to the League.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

EXEMPLARS OF SOCIETY[1]

Our first duty is to express to Almighty God our gratitude for the grace He has given you through our Lord and Savior, Jesus Christ, in calling you to the faith of the Holy, Catholic and Apostolic Church. In that Church you have solemnly received the great Sacrament of Confirmation to-day. This makes you strong Christians and true soldiers of Jesus Christ, ready at all times and at all risks to profess your faith in God and fight under the banner of Christ.

This wonderful spectacle, witnessed here this morning, is a fruitful source of gratification to all. Year by year, as we have administered this holy Sacrament, within the octave of Pentecost, the numbers have constantly grown, until this morning we see the greatest number yet confirmed. This number would be sufficient to constitute a fine congregation, a new parish in the Diocese. Certainly, we all have good reason to thank God fervently that the Holy Spirit is at work so actively and efficiently among us.

Now that you have received so bountifully of God, your duty is no less clear. Through the merciful goodness of God, you have become members of Holy Mother Church. It is your solemn duty to safeguard that faith, come what may. It is God's most precious gift, opening the eye of the soul to eternal values, and rating material things at their true price. To conserve that gift, you must correspond with the inspirations of the Holy Spirit.

[1] Address to fifteen hundred Converts at Cathedral, May 21, 1921.

You must be true to the Sacraments of Holy Church, which keep your hearts and minds pure and free and high, which keep your thoughts above mere worldly considerations, your purposes noble, and your spirit courageous to face the difficulties of life and overcome the doubts and dangers that beset your path here below.

Remember that you have entered the Kingdom of God on earth to become workers, not alone for your own salvation, but for the sanctification of others. You must labor incessantly for the greater glory of God, and further those sacred purposes for which Christ instituted His Church. Stand faithful and strong before all worldly influences. Be faithful unto the end.

God has begun this work in your souls. You must cooperate with the spirit of God to see that it is completed. Rise ever to the spiritual heights to which the Church points. Give the best that is in you to God and His Church. Let your faith be fervent and active.

Be prompt in the practice of your Christian duties, setting a high example, not only of loyalty to God, but of service to your fellow-men. Those who are most highly privileged should become the exemplars of society. Obstacles will be strewn over your path at times. They will threaten your peace of mind and seek to weaken your faith. But, whatever tribulations or dangers arise, lift up your hearts to God, and the strength that came to you to-day in the Sacrament of Confirmation will be renewed.

Beloved children of Christ, deeply moved by this glorious scene, from my heart I thank God for His benefits, for this increase in His sacred family, for this enlargement in His eternal kingdom on earth.

I pray to our Lord and Savior to guide you, preserve you and bless you. May the Holy Spirit of God, which

dwells in your hearts this morning, remain with you always, and may the blessing of God, the Father, Son and Holy Ghost, descend upon you, and abide with you forever.

FAITH AND FRATERNAL UNITY[1]

Dear Fathers, Beloved Brethren: It gives me the greatest happiness to be here with you to-day, not only to accept, in the name of the Archdiocese, this beautiful church, erected by your generosity and fidelity, but also to pray Almighty God to continue in your hearts the growth and increase of those virtues which have made this church possible.

I have little to add to the very solemn and beautiful words of the preacher of the occasion, which brought before your minds the purpose of the blessing of this cornerstone and all that such a blessing represents.

The very first purpose at the foundation of all things in the Catholic Church is the faith of our Lord and Savior, Jesus Christ, Who came on earth to save souls and to bring glory to His Eternal Father in heaven. And the second thing, which is a part of the Christian faith, is fraternal union. One of the very first and most obvious marks of the early Christians was their spiritual and fraternal unity. How could it be otherwise, since the very first characteristic of the faith founded by our Lord is charity? How could it be otherwise, since His Apostle said, again and again, that we may have all the other virtues, but, if we have not charity, we are as nothing? It could not be otherwise, since the faith which Christ came to teach was not for one nation or one tribe or one class, but for all humanity. Therefore, they were

[1] Address at laying of cornerstone of new Church of Notre Dame de Pitie, Cambridge, June 5, 1921.

to find in the unity of that faith the essence of charity which Christ came to preach.

I am happy to take this occasion to say that this fraternal union and charity, as they concern the relations between this parish and its people and the head of this Diocese, are well-nigh perfect. The French Canadian people, the Catholics who speak the French language, of this Archdiocese are among its very first in fidelity to the faith, in generosity to good works, and in their unity with the head of the Diocese.

Since my advent here as your Archbishop, I have witnessed the deepest loyalty from the French Canadian priests, the French-speaking priests, and the French-speaking people of this Diocese. I have had any number of consolations and satisfactions.

Therefore, to come here and be with you to-day are my pleasure and privilege. I want you to interpret my presence as a sign of our mutual affection. As you have been to the head of the Diocese children of faithful and perfect coöperation, you have a place in my heart second to none.

To your Pastor and his associates, the Marist fathers of this parish, I offer my most sincere and cordial congratulations. From the beginning, the work of the Marist fathers in this Diocese has been admirable. It has been characterized by prudence, wonderful tact and that complete union with the authority of the Diocese which indicate that they are true sons of Mary, whose name they venerate, and whose devotion they so worthily spread. With such priests to guide them, it is not surprising that the good people of this parish have manifested their devotion, their coöperation and their wonderful generosity.

When one reflects, that in four short years $80,000 have

been collected for the building of this church, from people who have no great means, from people, indeed, whose every contribution means a personal sacrifice, this in itself is a wonderful indication of your faith and of your charity.

I pray Almighty God to send His choicest benedictions upon your good Pastor and all his good Marist associates and upon you all, good people of this parish and of this district, who have helped by your contributions and by your aid to erect this noble temple of God. May the spirit of God rest here in this church, to be a comfort and a consolation to you in all your troubles and trials and difficulties. Come here whenever the world looks sad and dreary, and you will find your hope, your help and your consolation. May the blessing of God, the Father, the Son and the Holy Ghost, descend upon you, and remain with you always.

THE HOLY IDEALS OF BOSTON COLLEGE[1]

My dear young men: I have come here to-day to bestow upon you the blessing of Holy Mother Church at this time, when you have completed your course of studies in this great institution. May this blessing be to you a harbinger of hope and love in the years that lie before you.

Your training has well grounded you in the principles of the Christian faith, and rendered invaluable your future contribution to the progress and advancement of Church, state and nation. A life consecrated to God and to the service of fellow-man is the high and holy ideal that is held forth to you.

The education imparted at Boston College is essential to the well-being of society. America to-day realizes, as never before, the utter need of men, mentally and morally equipped for leadership in the diverse walks of life. That appreciation of a training wherein religion becomes an essential part of the College curriculum grows stronger with the passage of time. Events in our own day fully demonstrate that mind and heart must be trained, to secure the best type of citizenship, and promote the true standards of society. The very permanence of government rests largely with the quality of education that our schools and colleges impart. Boston College, well to the fore of the world's educational institutions, has proved a benediction to this community and to the nation.

[1] Address to Boston College Graduates, University Heights, Newton, and at breaking of ground for new Science Building, June 22, 1921.

Young men, you go forth with the double seal of college and state. The year 1921 is certainly a memorable one for you and for Alma Mater. Not only has this year seen the largest graduating class, but it will be remembered as the year, in which the great and generous public rendered such notable and historic aid to Boston College in her hour of need.

Boston College, under her noble President and Professors, has won her laurels by dint of mighty achievement. The worthy sons of St. Ignatius who govern and control her destinies to-day see the impending realization of long-cherished hopes.

Very soon, building after building will rise on this sacred soil, testifying that here is the abode of truth, the home of the sciences and arts. All this will memorialize the inspiration, born of faith in Christ, that has led the Jesuit Fathers to this happy consummation.

May the love and service of God, so characteristic of this spot, be an augury of the future felicity of those whose good fortune has placed them under such holy guidance. May God's choicest blessing descend on these buildings, and upon all who serve the cause of truth and religion in them, and may the blessing of God descend on you, young men, upon all who are here, and upon those who will hereafter enter these sacred portals, and abide with all forever.

THE DEDICATION OF ARMISTICE DAY TO PRAYER[1]

ARCHBISHOP'S HOUSE, GRANBY STREET, BOSTON,
October 7, 1921.

REVEREND DEAR FATHER:

On Armistice Day, November 11, at the invitation of the President of our beloved country, representatives of the great nations of the world will meet in Washington, for the purpose of bringing about a limitation of armaments and a better understanding among the nations.

The sessions of this Conference, the supreme importance of which is genuinely appreciated by all who are animated by the principles of Christianity, will be closely followed by a world anxious to be relieved of a crushing burden, and upon the success of the Conference will depend, in great part, the universal good-will and happiness for which an afflicted and sorrowing world is yearning.

I would request, therefore, that you urge the faithful of your parish that on Armistice Day they offer their prayers and assist at Mass, to the end that the blessing of the Prince of Peace may rest upon the Conference, and that its deliberations may lead to the enjoyment of a lasting peace.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

[1] Letter to Clergy of Archdiocese directing that Armistice Day be set aside as a day of prayer. Issued October 7, 1921.

DEFENDERS OF CATHOLIC TRUTH[1]

THE main objective which I have had in view in forming the League of Catholic Women was, first of all, to establish in the Diocese a central point for the organization of Catholic Womanhood, in the conviction that such an organization would be representative of the Catholic ideal, and shed its influence on the public conscience, thereby advancing Catholic principles, and making for the progress of Catholic womanhood and for the betterment of society.

Small groups working independently, while they have achieved notable work, are of necessity constrained within certain limits, and could not exert a large general influence. It is the unity between one and the other that matters, and this unity has been effected through the greater Diocesan organization, known as the League of Catholic Women, of which you are a unit.

Out of this large group of women of varied talents and abilities, it was foreseen that many would arise, as occasion demanded, to place squarely before the world the true position of the Church on the many problems that call for solution. Through such courses as the League has initiated, our women have been enabled to exert an enormous influence for good on civic and national life.

During the first year, we had a course on economics, and, during the next year, there was given a long course on history and the Progress of Christian Civilization. The

[1] Address to Lowell Branch of League of Catholic Women, delivered at Lowell, October 16, 1921.

interest that these courses aroused showed definitely that our women were deeply interested in the study of the serious questions of life.

The advantage of such an organization as yours is, that you become stronger champions of the Church individually, and, when some large public question arises which demands the attention of Catholics, there will be a trained Catholic woman's forum to present the Catholic side.

There are, for example, multiple and varied ideas rampant to-day as to education. Opposed to all these is the Catholic ideal of education. The essential Catholic view needs but to be presented, to make clear that this is the only possible position for Catholics to take.

In these days, when the rule of the people is so widespread, and when women are called upon to have a voice in government, it is quite necessary that Catholic women be capable of informing public opinion as to their position. Otherwise, the Catholic side of the question, as it affects women, is likely to be ignored. Socialism, materialism and so on have their followers. Catholic women must be ready to answer their arguments. Your forum provides you with the weapons that you need.

Whenever the interests of our beloved country are at stake, whenever our civic and religious institutions are attacked, we must interest ourselves. Your work is one for God and country. It deserves your closest coöperation.

AID FOR AUSTRIA[1]

ARCHBISHOP'S HOUSE, GRANBY STREET, BOSTON,
November 5, 1921.

TO THE EDITOR OF "THE PILOT,"
59 Temple Place,
Boston, Massachusetts.

DEAR EDITOR: —

I wish you to reproduce in the next issue of "The Pilot" the letter which has been received from His Eminence, Cardinal Piffl, Archbishop of Vienna, thanking America for the assistance given to suffering Austria, and renewing his appeal in behalf of his destitute people.

Already contributions to the amount of $48,000 have been sent to the Holy Father from this Archdiocese, to help alleviate the sufferings of the peoples of Central Europe — a remarkable manifestation of the generosity of our good people, of which we may be justly proud. But the sad conditions which now prevail in Austria are bad, indeed worse than they have been during the past few years.

I heartily recommend, therefore, to the faithful of this Archdiocese the appeal of His Eminence, the Cardinal Archbishop of Vienna, which I trust will meet with as generous a response as have the many appeals to which they have contributed in the past.

Those who wish to contribute to this most worthy purpose may send their donations to "The Pilot," in which due acknowledgment will be made.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

[1] Letter urging aid for stricken Austria, November 5, 1921.

RELIGIOUS IDEALS IN INDUSTRIAL RELATIONS[1]

WILLIAM CARDINAL O'CONNELL, Archbishop of Boston, to the Reverend Clergy and People of the Diocese, Health and Benediction.

To establish peace in the world, Christ came among men. The pagan nations, ignorant of God and His laws, had attempted, with but small measure of success, the reconciliation of human and divine rights and duties. They knew no law but the law of force. Brutal tyranny stalked abroad.

Gods there were, but none with power to help the weak. There was a god of War and a god of Wealth, a god of Beauty and a god of Pleasure. There was no God of poverty, of humility, of pain. Envy, jealousy, hatred of man for man, of tribe for tribe, of nation for nation, naturally followed the rule of might. There was no place for Justice and Charity. These emanate from God — and when He is banished from society, peace and good will among men are banished with Him. Modern paganism, too, has its gods. Peace is not among them.

The heart of the world is tired of strife. Peace — Peace is on every lip, the echo of every heart. But there is no peace, and there will be no peace, until the cause of strife is removed.

It would be false optimism to say, "All is well," when we know that with the rapid growth of wealth the selfish-

[1] Pastoral on Religious Ideals in Industrial Relations, given at Boston, November 12, 1921.

ness of men has kept pace; that the gap between rich and poor is constantly widening; that the very basis of society is being disrupted; that irreligion and infidelity are blasting away the very foundations of faith.

Not with a wail of pessimism do we raise our voice, but with affectionate warning. Modern paganism has done its work, but the God of our fathers is with us still. He will save us. We have but to put into practice the justice and charity of Christ. When Christian ideals rule the world, then, and not till then, we shall have peace. "Jerusalem, Jerusalem, if thou didst but know the things which are for thy peace!"

The existence of deep-seated discontent and far-reaching resentment in the industrial world of to-day is not to be questioned. Wage-earners are restless; the wealthy are apprehensive; petty strikes are of daily occurrence; great strikes threaten national disaster; class consciousness is on the increase; class hatred is being fomented by unscrupulous agitators.

Over a quarter of a century ago, Leo XIII with unerring instinct placed his finger on the sore spots of the modern industrial world, and offered religious ideals for labor and capital. He pointed out that a large number of workers were destitute, and that "To exercise pressure on the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, are condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime that cries to the avenging anger of Heaven. . . . The rich must religiously refrain from cutting down the workman's earnings, whether by force, or by fraud, or usurious dealing; and with all the greater reason, for the laboring man is, as a rule, weak and unprotected, and because his slen-

der means should, in proportion to their scantiness, be accounted sacred. . . . Were these precepts carefully obeyed and followed out, would they not be sufficient of themselves to keep under all strife and its causes?"

No one can doubt that, had the voice of the Pontiff been heeded, the world to-day would be immeasurably better off. But the new paganism of materialist philosophy has passed the portals of the schools, and has poisoned the very sources of civil and industrial life. "Might is right," "the survival of the fittest," "the battle to the strong" — these are principles of action in the industrial world.

The general public has grown distrustful and suspicious, and the consequent note of pessimism has wrought incalculable harm to the business prosperity of the world. Misguided men, oftentimes ignorant of the true issues involved, have lent themselves to the propaganda of radicalism. Not only are present systems of government the object of increasing attack, but even the more fundamental ideals, the ideals of the family, of religion, and of authority itself.

Without minimizing the evils of the present industrial system, we nevertheless refuse to believe in the hopelessness of the situation. We believe that the present evils can be gradually remedied; that reforms can be introduced, and that the world will go forward to better and higher things.

We believe that labor and capital can get together. Labor needs capital, capital needs labor. In the recent hour of national distress, labor and capital worked together for the successful prosecution of the war. There were mistakes and treachery and greed, here and there, but they were exceptional. This shows that they can

work together in peace and harmony for the common weal.

It would be particularly sad at this time, when the world has been torn apart, when large sections of Europe have been devastated, when famine and plague are raging, if we, the leaders in world production, should lose this blessed opportunity of rendering service to stricken humanity, friend and foe alike; if we who were ready to furnish weapons of destruction should fail so lamentably in the work of reconstruction.

The fundamental mistake in the attempts at solution is a mistake in the point of view. Statesmen and legislatures, philanthropists and economists have persisted in regarding the problem as a merely economic one. Economists, philanthropists and statesmen may alleviate distress. They cannot heal the wounds of society. These lie too deep.

For, underneath the turmoil, lies a wrong philosophy of life, a misunderstanding of the destiny of man and his relations to his Creator. The question of human and divine rights involved in the industrial issues of the day is a moral question. The well-being of individuals and families is concerned. The reciprocal rights and duties, of those who make claims, and of those who resist them, give the problem a moral aspect which cannot be ignored. It is above the domain of mere economics.

To find a remedy for the evils of the industrial world, to reconcile conflicting interests, to make practical application of the religious ideals of Christianity in every-day life, to restore peace on earth, is a work, which should appeal to every lover of his faith and of his flag, and to which every Christian and every patriot may well consecrate his most sacred endeavor.

No crusade for social betterment can succeed without justice and charity. Men and nations must return to truth, to a sincere and persevering effort to practice Christian virtue, justice, equity, brotherly love. The principles underlying social reform must postulate the existence of God and the immortality of the soul. God is Creator and Lawgiver. His laws may not be violated with impunity by state or individual. His sanctions are inevitable.

Social action must be based on love of God and love of neighbor. Without these principles, there will be no solution to the difficulties with which we are beset.

This is the teaching of the Church, and "we affirm without hesitation that all the striving of men will be in vain, if they leave out the Church."

Standing securely upon the foundation of Jesus Christ, she approaches the question with confidence, in the exercise of rights which manifestly pertain to her. She says to every man born into this world, rich and poor, powerful and weak: Hearken to the Gospel of Christ — listen to the principles on which alone society can stand.

She is by right and principle the unflinching defender of the people's rights. She alone has taught the rich their duty to the poor, the divine authority of law, the personal responsibility of every man. To-day, she condemns the cruel arrogance of wealth and power; to-morrow, with voice no less authoritative, she condemns mob law and mob violence.

If she espouses the cause of the poor, it is only on condition that right is with them. She is no truckler to majorities, no mere time-server. She can lose and wait. Time and the all-prevailing justice of God are her vindication. She protects the state and the trampled rights of

the minority, when right and justice are on their side. She faces with unflinching courage the unjust violence both of mobs and of kings.

She has defended, and ever will defend, rights inalienable to men, such as the right to live, to be educated, to enjoy liberty, to labor, to rest with recreation, to worship God. These rights spring from the very nature of man himself. They are not concessions from the state or from society.

Under no condition can man be deprived of these rights. They are personal, inalienable, inborn. It is true that these rights carry with them corresponding obligations and duties, chief of which is the duty to work. "In the sweat of thy face shalt thou eat bread." "If any man will not work, neither let him eat." There is no place in the modern world or in society for the idle. Activity either of production or service is obligatory on all.

This is an obligation which springs from the need of society, but, even more so, from the need of the individual. Work is our protection against moral, intellectual and physical atrophy. The rich man is not freed from this obligation. He is released from the common burdens, but, by this very fact, he is the more obliged to serve society.

However, we must not look upon labor as merely the expenditure of muscular or intellectual energy, or as a commodity to be bought and sold. There is a moral element which must be considered. Man is not an irresponsible machine. He has intellect and free will — an immortal soul. He is personally responsible for his acts.

Even before the fall of man, "the Lord God took man

and put him into a paradise of pleasure to dress it and keep it." With the fall of man, the rich fertility of the earth was gone. "Cursed is the earth in thy work, in labor and toil shalt thou labor all the days of thy life." But the true man still finds in irksome toil some traces of that primitive joy, which filled the heart of man as he labored in the garden of Paradise.

To till the earth, and subdue it, and rule it, was part of God's first commandment to men. Without labor the earth would be wild and uncultivated. Without labor there would be no progress in civilization. Christianity has sanctified labor. To the pagan, a laborer was a slave. To the Christian, he is a son of God. St. Peter was a fisherman, St. Paul was a tent-maker. Indeed, labor is the university in which all men are trained. We learn obedience, self-sacrifice, patience, fortitude, and oftentimes humility, when we compare our work with that of our fellow-workmen. The good workman, when treated as he should be treated, is happy in his work.

To enjoy work, however, man must be maintained in a state of physical efficiency. Suitable wages are necessary, that he may have food, clothing, shelter and recreation. Demands on endurance must be reasonable. Working conditions should be pleasant and healthful as far as possible.

The workman thus treated should be honest, subordinate, devoted to the interests of his employer, and considerate of his associates. He should be conscious that he is carrying out the divine command to labor. If society is to be improved, the worker must do his part. The Church is not afraid to demand that the laborer fulfil his rightful obligations. He should be honest in his labor. Just agreements made with the employer should be faith-

fully kept. "Do unto others as you would have them do unto you."

The worker should safeguard the property of the employer, as if it were his own. He should make the interest of the firm his interest. He should be reasonable in disputes, and urge his claims in a fair and just way.

We have counselled workers to be just and charitable. We preach the same commandments of Christ to employers. We would even urge them to do more than justice demands, and to emulate the charity of Christ and His Apostles which knew no limit or bound.

As an obligation, not of charity, but of strict justice, in which, if they fail, they will be answerable to God, if not to men, the employers should see to it that of their profits a fair amount is set apart for the wage of their workingmen, that they, too, may live and may support their families.

Employers should be faithful to the just agreements which they have made. Let them remember that before God, Who is no respecter of persons, all men are equal. Let them see the image of God in the workingman, for God has created every man to His own image and likeness. Let them have regard for the dignity of the workman, his right to health, to safety and to recreation, that he may restore the energy expended in toil. Let them see to it that ample time is given, not only for requisite recreation, but for the due performance of civil, domestic and religious duties.

The evils and abuses of the present industrial system cannot be too strongly deplored. The aloofness of the employer from the worker, the concentration of wealth in the hands of the few, the oppression of the worker, are abuses which, while not universal, are still altogether too

common. Stories of excessive profits and low wages, of heartless dismissals, of inhuman disregard of labor, are a disgrace to our democratic state.

Happily, there are exceptions. Some industries are conducted in a manner which reflects credit on capital. Health, morals, culture, and the economic prosperity of the workers are regarded. These exceptions make us realize that what is needed is transformation of men and methods. Greed and avarice must be checked whenever possible.

Living in society and thriving on society, the social responsibility of the wealthy is self-evident. When, however, capital is obdurate in its evil ways, and abuses its strength, there is only one refuge left to the oppressed, and that refuge is Organization.

The right of men to organize is a natural, inalienable right. Capital enjoys it and justly. Labor enjoys it and justly. It is manifestly unjust for capital to vindicate its own right to organize, and to deny the same right to workers.

Nor can the state, which is founded to maintain and guard the interests of the individual and the family, invade these rights. This is one of the points in which Catholicity differs sharply from Socialism, which unduly exalts the rights of the state, and gives it supreme jurisdiction over the natural rights of the individual and of the family.

In the Middle Ages, guilds of workers flourished for centuries in Catholic Europe. These great mediæval trade unions were suppressed after the Reformation in England and France, and it is only within the last century that labor has forced its right to recognition upon the modern state. The modern state has been loath to

recognize the natural right of labor to organize, a right which no state can justly contravene, a right which the Church has always defended.

Of such associations, Leo XIII says: "It were greatly desired that they should become more numerous and more efficient. They exist of their own right. . . . They cannot be prohibited," and he defines their purpose "to help the individual to better his condition to the utmost."

Labor unions, then, exist to protect the weak against the strong, to help the employee in collective bargaining, to defend the interests of the worker against the aggression of powerful and organized capital. Strong and well-conducted unions generally see to it that agreements are kept.

The hostility to employers, the tendency to drift toward radicalism or into harmful political activity, the fostering of useless strikes, the limiting of output, the demand for wages independently of merit and skill, are evils incidental to unionism but not necessary. The more intelligent and better disposed trade unionists greatly deplore their abuses, and earnestly seek to remedy them. They are striving to establish industrial peace.

However, until due recognition and help come to the worker from state or employer, he will be justified by self-defence in resorting to strikes. It is a natural right of man to give or withhold his labor. It is a man's defence against injury and oppression. Man's right to strike is, then, a natural right.

A strike can be just and may be necessary. A strike is not war, save figuratively, but, like war, it should be considered a last resort. Workmen should think long and earnestly before using this weapon.

They must see to it that the strike is just; that fellow-

workmen are not intimidated by their action; that no just contract is violated; they must ask themselves, if their prospective gain will compensate for the suffering and loss inflicted on themselves, their families, and the public at large.

Experience shows that a large number of strikes have failed, and failure has often been disastrous to the worker, and has always lowered the prestige of the union. Partial failures have ended in compromise, which might often have been reached by arbitration, without the bitterness of conflict.

When moral principles are not involved, expediency may be consulted, and, even though there may be cause for the strike, public sentiment or necessity may make action inopportune, and seriously endanger the chances of success. Wise counsel and prudence, exercised recently in the calling off of the threatened railway strike, should then prevail. Even victory, at times, does not compensate for losses sustained in conflict. The strike, like war, can be justified, but, like war, it is the court of last appeal.

The state has the right to suppress a civil war, but a strike should never be civil war. Sometimes, incidental to a strike, but not at all necessary, and greatly to be deplored by true friends of labor, are intimidation, disorder, riot and violence. A strike of itself does not imply any disturbance of the peace. The state should always maintain discipline and order, but the state has no right to prohibit a just strike. That is a natural right of a man. It is man's natural defence. It existed prior to the state itself, and is a right which no society can annul.

Strikes are called more frequently on account of failure to pay a just wage than for any other reason. If employers would recognize man's right to a just wage,

another great milestone of progress toward industrial peace would be passed.

"Remuneration ought to be sufficient to support a frugal and well-behaved wage earner." There should be enough for the worker and his family to live in decent comfort. There is plenty to go around in this rich country of ours, and, where the just wage, which often ought to be more than a living wage, is not granted by obdurate employers, the moral law of natural justice should be enforced.

With a just wage secured, workers in America could well learn from workers in Europe habits of thrift and frugality. The sinful extravagance of some workers is to be condemned. Extravagance is just as sinful on the part of the rich, not economically but morally. It breeds cupidity, class hatred, and envy on the part of the less fortunate. It is courting disaster. Inordinate attachment to pleasure, abnormal and unprecedented craving for showy luxury, are out of keeping with Christian civilization and with American ideals of simplicity of life.

Christianity's idea of wealth is stewardship. Life is short. No man can take wealth with him. The rich man is bound by the obligations of charity and service — "the poor you have always with you." Even with no poverty, extravagance would be wrong. "It is lawful for a man to hold private property," says St. Thomas, but he also says: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need." "Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures."

Religious ideals, then, which alone will bring lasting

peace in industrial relations, are the ideals of Jesus Christ — Justice and Charity. Justice alone is not sufficient. Justice looks to order and peace, but a world ruled by Justice alone with its rigid standards would be a cold world. "Above all things have charity, which is the bond of perfection, and let the peace of Christ rejoice in your hearts." Christian charity is not almsgiving. It is unselfish love. It is not mere philanthropy or humanitarianism. These can never take the place of true charity. "And if I should deliver all my goods to feed the poor, and if I should deliver my body to be burnt, and have not charity, it profiteth me nothing."

Charity sees Christ in every man. "As long as you did it to one of these, my least brethren, you did it to me." Charity is the characteristic and distinguishing mark of the Christian. "By this shall all men know that you are my disciples, if you have love one for another." It springs not from mercy, but from love; not from pity with which men regard inferiors, but from the noble Christian sentiment that we are all brothers in Christ.

Obeying the divine command to preach Christ, we exhort all to enter upon this holy crusade to establish the reign of Christian Justice and Charity in the industrial world; to make every effort for a lasting peace. We exhort Catholic employers and employees to avoid extremists and disturbers; to be loyal adherents of the Church; to follow faithfully her teachings, that, human passions being laid aside, the Prince of Peace may reign over a tranquil and contented people.

We solemnly charge those having the care of souls to instruct the people on the true religious ideals in industrial relations; to teach that peace and contentment, rather than silver and gold, are the richest possessions of

life; to point out that religious ideals give the only true and lasting foundation of peace and happiness, here and hereafter. Let them announce fearlessly to the rich the duties of their state and the responsibility of their stewardship. Let them courageously stand, as the Church has ever stood, defenders of the poor, the weak, and the oppressed.

We appeal to the justice and charity of the American people to take up this work of Christ — the restoration of peace and confidence in the industrial world to-day. Let America, a true Republic, lead in this work, and, by the force of its just and charitable public sentiment, give an example of practical Christianity to the world — that all men may know that this government, of the people, by the people, and for the people, respects the rights of God and man, and, consequently, will not perish from the earth.

LETTER ENDORSING EXTENSION OF RETREAT MOVEMENT[1]

Archbishop's House, Granby Street, Boston,
January 16, 1922.

Mr. P. F. O'Keefe,
45 Bromfield Street,
Boston, Massachusetts.

Dear Mr. O'Keefe: —

I am pleased to assure you and the members of the Committee, organized to secure donations for the new Retreat House and Chapel at Saint Gabriel's Monastery, Brighton, that their undertaking has my hearty endorsement.

The good work which the Passionist Fathers have been doing in conducting Retreats for the laity at the Monastery, and their endeavors to help further the spiritual welfare of the Diocese merit genuine appreciation and encouragement, and these can be given in no better way than by a whole-hearted coöperation in the plans to increase accommodations for Retreatants.

I earnestly trust, therefore, that the efforts of the Committee will meet with success, and that they will have the happiness of seeing their hopes fulfilled.

Very sincerely yours,
William Cardinal O'Connell.

[1] Letter endorsing movement to increase retreat facilities at St. Gabriel's Monastery, Brighton.

THE POPE OF PEACE[1]

The death of the Pope is an occasion of profound grief to the Church Universal.

Benedict XV during his brief Pontificate labored unceasingly for Christendom and humanity.

In the midst of the world's greatest storm, he strove constantly for peace for all nations. May eternal peace be now his own reward.

We hereby direct all pastors of this Archdiocese to gather the faithful around the altars, and there offer up prayers for the repose of the soul of the Pastor of the Universal Church.

As I am in duty bound to proceed at once to Rome, I beg the prayers of the priests and the people of this Archdiocese that the Holy Spirit may illumine those, whose solemn duty it is to choose the successor of Benedict XV. These are anxious times, and whoever is called to the Supreme Pontificate will surely need the guidance of God and the loyalty of all Christians. We know well that our own good people will pray fervently, both for the dead Pontiff, and for him who must soon take up the heavy burden — too heavy for human strength alone to bear.

Let us, therefore, all pray for him who has gone to his reward, as well as for him, now known to God alone, who, in God's name, must soon gird himself to carry the cares of all the churches.

[1] Message on death of His Holiness, Pope Benedict XV.

In due time, the funeral ceremonies for the late Pope will be announced, as well as the prayers to be said during the Conclave.

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston.

A NEW VICAR OF CHRIST CHOSEN[1]

A NEW Vicar of Christ has been chosen to lead the Holy Roman Catholic Church, and, with a thought of regret for the departed Pontiff, the world will acclaim the election of the new Sovereign.

Mundane circumstances, over which I had no control, prevented America in my humble person from being represented at the Conclave, but the designs of Providence are inscrutable and infallible. Peace on earth and good will to all, which, from the foundation of the Church, have been the Vatican's guiding thoughts, will be continued. The Holy Father believes that the greatest formula for the present evils of the world is the application of those principles which were sanctified by the life and death of Christ.

Humility, reinforced with untiring energy, charity and tolerance toward mankind, confidence in human nature, and faith, are and will prove the world's salvation.

[1] Message of His Eminence, dispatched from Rome to the American people, on election of new Sovereign Pontiff, Pius XI, February 11, 1922.

THE EXALTED POSITION OF THE HOLY SEE[1]

As Catholics and Americans, we feel indebted to Rome, not only for all that she has done throughout history for civilization, but also for this very intimate family reunion. In my Mass this morning, such as my poor prayers are and whatever poor efficacy they may have before the Throne, two things were nearest to my heart — the long life and successful reign of our present Holy Father, Pius XI, and the blessing of God upon America.

Catholics and Protestants alike, in Massachusetts and in America, were united in their prayers to God for the late Holy Father's recovery, and all over America there was displayed a deep and sincere interest in the election of the new Sovereign Pontiff. When word went out to America of the wonderful choice, inspired by the Holy Ghost, that Cardinal Ratti had assumed the name of Pius XI, and when Americans learned of the profundity of his learning, of his world-wide point of view, and his interest in everything human as well as divine, a tremendous enthusiasm seized the whole population of this great nation.

All over the country there was universal rejoicing. The prayers of all were united for the prosperity and long life of the Pope. Certainly, this is a wonderful transformation in less than a hundred years. The change is due entirely to the greater knowledge of what the Papacy means, and what the Pope really is.

[1] Address delivered at Rome to Americans resident in the Eternal City, after Coronation of new Pontiff, Pius XI, April 1, 1922.

During the last three Pontificates, Americans have touched the reality of things. They see that the Pope is the Father of the Faithful, the friend and patron of learning, of science and art, and of everything that touches the welfare of the human family throughout the world.

It was the knowledge of his wonderful intelligence, which forced even the enemies of Benedict XV to admit his superiority of mind, his calmness of judgment, his world-wide statesmanship, and his splendid efforts at a solution of the struggles between class and class, the results of which gained universal admiration. Great statesmanship bowed down to his superior wisdom.

Americans, whatever their religious persuasion, the moment they approached him, felt that in him there was a man of God, and that he was the friend of all the nations, the friend of every man, and they loved him.

The beloved Pontiff, now dead and gone to his reward, in the midst of that terrible hatred of nation against nation, land against land, lived above it all, and turned neither to the right nor to the left. The absolute impartiality of his judgment for all the children of men has forced all to admit that that was the true position of the Roman Pontiff. We are feeling on all sides now that all the world realizes that fact.

Now, with the accession to the Throne of Peter of Pius XI,— a man of profound learning, whose books have been his friends, a searcher out of truth, endowed with a spirit of conciliation and that calmness which love of study begets, together with profundity of thought and sincerity of judgment — the Holy See maintains its exalted place, a place of enormous anxiety, a place also of tremendous power.

My prayers and your prayers this morning are for him.

Local interests pulling and tugging hard hither and thither will never give peace. There are national sentiments crying for national interests, and no peace is there. Yet the world might remember that, where St. Peter laid down his life for its peace, there still reigns his successor, the Sovereign Pontiff, in whom alone all the nations of the world can recognize the Cross, that God decreed should be the one saving sign. His is that supernatural sense which alone can, finally, and little by little, open the door of world conciliation.

ON EUROPEAN CONDITIONS[1]

THE voyage to Naples was delightful. The sea was fairly calm all the way, our ship, the President Wilson, was very comfortable and the company very agreeable.

Upon arriving at Naples, we boarded a special train near the dock, and proceeded at once to Rome. Upon my arrival at Rome, about 12:30, an official from the Vatican met me, and informed me that the Pope had been elected, Cardinal Ratti, who had taken the name of Pius XI. I entered a motor car, drove at once to the Vatican, was admitted by Prince Chigi, and greeted by Cardinal Gasparri.

I received a very hearty welcome from all the Cardinals, especially from the Hungarian, Austrian and Spanish Cardinals.

The new Pope was acclaimed in Rome with great applause. In fact, his election seemed to be a particularly happy choice. Though not widely known personally, his general characteristics, high intelligence and a conciliatory disposition, seem to be just what are needed at the present moment in Europe, and all Europe welcomed him to his great task.

I saw him several times, and talked with him at great length. The traits which struck me as the dominant notes of his make-up are vigor of mind and body. His outdoor life has produced excellent results. He is very calm and deliberate, and seems very gentle and yet firm.

[1] Message on European conditions delivered to newspaper men April 23, 1922, on arrival at New York from Conclave that elected Pius XI.

I felt more and more that he had the same amiable nature as dear Pius X.

He seems to be one who can suffer much silently, and not become embittered. That is a wonderful trait in a Pope. He is unpretentious; he is eager to be informed and says little. He is one of those rare souls, who can be pious and broadly sympathetic. All in all, he seems a wonderfully well-balanced character — not led by whims and not to be driven at all.

Pius XI, if God spares him, amid so many difficulties, will have a record of substantial accomplishment, not spectacular, perhaps, but genuine.

I found the European churchmen somewhat depressed, but hopeful of European conditions. Vienna and Gratz looked saddened and aged. No wonder Cardinal Piffl and Cardinal Czernoch, as well as the Cardinals of Cologne and Munich, were overflowing with gratitude for all that America had done for the poor and suffering of their countries.

What of Europe? Alas, things are very, very bad — not so much so on the surface, for apparently there is gayety enough — whistling to keep up courage.

The bravery of the Italians in the face of present conditions is nothing short of heroic. Almost everybody was looking forward to the Genoa Conference with hope. But occasionally I heard the sarcastic comments; "Wait and see," "More talk and more dinners, and for the rest — nothing."

Everybody knew that, while these mutual suspicions and hatreds and distrusts were kept up, nothing would come but worse conditions; more poverty and more disorder with possible anarchy.

But who is going to change this attitude of unfriendli-

ness and distrust? It is a moral problem. Who can solve it? The Church — but who is listening to the Church among the ruling classes? They are listening, on the contrary, to stump speeches which every sane man knows to be absurd.

I have heard that Europeans were grumbling at American aloofness. In Italy, I did not hear this. Italians, so far as I saw and heard, are wonderfully patient and not embittered. They naturally wish that there were less stump speeches and more real action, but they are between two fires, and can only be calm, which, in the main, they are.

The long government crisis was a great trial to their patience. But Facta, at last, came forth from the chaos, and there is hope that his name is a good omen. Europe is tired of mere words and wants deeds.

At all the ports which we touched, seven in number, the shipping was completely tied up; boats rusting at the wharves. We met almost no boats carrying other than tourists. It was depressing. There was no interchange of trade, even the tourists purchased little of any value. Depression was widespread, every one hoping and waiting with a waning patience.

Every one in Europe wants America to enter the arena and settle things. Will she? Can she? Ought she? I still cannot answer.

Surely, however, what she can do, she must find a way to do. For Europe is clearly at the end of her resources. Either Europe will join all her forces and put aside hatred and distrust, or Europe for a generation will sit amid ruins.

THE HOLY AIMS OF POPE PIUS' PONTIFICATE[1]

I HAVE returned from Rome, dearly beloved children in Christ, after having, as you know, assisted at the final ceremonies, following the election of our Holy Father, Pius XI.

It was a great honor to be called to participate in the election of the Holy Father. My duty, as Cardinal, was to go at once to Rome. Whether or not I arrived in time did not depend upon me. I did not arrive in time for the election, but that was unavoidable, since the Papal decree was written in such terms that it could be interpreted in but one way, namely, that the election must be held at the stipulated time.

No power was left in the hands of the Cardinals present to change it. The fact that we were not able to be present on time, however, has led to what by some will be considered a fortunate change in that decree.

The Holy Father, in my first audience with him, having expressed his regard, informed me that at once that decree would be changed. And it has been changed, so that in the future the Cardinals from America will be able to arrive in ample time.

Though I was not present at the election of the Holy Father, I was present at the first public adoration, as it is called, the veneration of the new Holy Father; also, of course, at the coronation.

During my stay in Rome, I saw the Holy Father sev-

[1] Address at Cathedral, Sunday, April 30, 1922.

eral times, and had the privilege of long interviews with him. Beloved children in Christ, I carried away from these interviews, from those conversations, with our Holy Father, a perfectly clear impression of a most amiable, lovable and able personality.

The fact is, all the world has a claim to him. It is a marvellous thing that a man, of whom the world knew so little, could in so short a time become so universally known and loved, and so we are doubly gratified that, in the election of a new Pope, we have an able, scholarly executive and administrator of the Church, and, at the same time, also, a kindly, amiable and charming personality.

I bring from him his heartiest blessings to you. He bade me to impart to you, to the Diocese and to the country at large, this message:

"Tell America," he said, "that, as God has chosen me for this high office, I am ready to spend all the effort that I can muster in the service of God and the world, that peace may come again. The great purpose of my life, henceforth, will be to do everything possible to reconcile the nations to one another, to bring about a better understanding, and to make the Christian sentiment of unselfishness and of love and of charity better known throughout the world. And, America can help me in this purpose more than any other nation."

The meaning of the Holy Father's words is perfectly obvious. Europe, and for that matter the whole world, is in a most unsettled condition. As we analyze it, one thing stands out very plainly, that the chief cause is cultivated hatred of one nation for another, cultivated jealousy. The outcome was universal war.

The remedy is just the opposite. It is the cultivation

of at least respect for one another, and the putting aside of hatreds, distrust, greed and selfishness.

The American people have done much already in that respect by their unselfishness to the conquered and the conqueror alike, by helping everybody. That is the spirit of Christianity, the spirit of charity.

To-day is the Feast of the Good Shepherd, who gave his life for his flock. Our Blessed Lord is our model. He died to save mankind.

Our beloved Holy Father, alone in the Vatican, has offered himself up to Almighty God as a victim. All the powers of his mind and heart and soul are offered to God, that in some way he may be the instrument in bringing back peace, reconciliation, charity and love.

All his children throughout the world must help him in this noble task. We, the children of the Diocese, must show by our own personal example that we detest the spirit of hatred and dissension, that we are true disciples of the Good Shepherd who gave his life for his flock, for the welfare of mankind.

So, I bring to you, beloved brethren, and to all the people of the Diocese, the blessing of our Holy Father, the Pope. May it descend upon you and your families, and bring to all in the Diocese, and to the whole country, the spirit of love, of reconciliation and peace.

TRUE STANDARDS IN SOCIAL AND CIVIC LIFE[1]

The Church, as the bride of Christ and the spouse of the Man of Sorrows, has her moments of affliction and grief. The death of the Pope was one of these moments. But she also has her periods of joy and exaltation, and these she is now enjoying in the election of the new Pope.

The Holy Father has assumed the name of Pius. A new Pope generally takes a name by which he, in some way, indicates what he hopes to achieve, or the line of work which he proposes to follow. For instance, some have taken the name of Leo, to indicate the qualities of fearlessness and power. The present Pope has taken the beautiful name of Pius, which is at once a key to his character and his hopes of achievement.

The word Pius means, in general, tender devotion to God, as Father of the whole human race, and affection for all mankind, as his brethren. Therefore, undoubtedly, the very name of the Pontiff foreshadows the great purposes which will animate his Pontificate — love, kindliness, affection; in a word, all the lovely and tender traits of the human heart toward God and humanity.

Now, if there ever was a time in the history of the world when such piety was needed, that is to say, unselfishness, love, affection and tenderness, surely it is to-day. To realize that, you have only to look at the world as it now exists.

[1] Address at Annual Communion Breakfast of the Particular Councils of St. Vincent de Paul Society of Greater Boston in Cathedral School Hall, Sunday, April 30, 1922.

Perhaps you will answer, "I am tired of looking at the world. Everybody is wearied to death of the picture of the world in its present plight." But I say to you that you must, nevertheless, look at the world. God never tires of considering it and helping it. Why, therefore, should we tire of it? After all, it is our world. It is the planet on which we have to live and work out our destiny, here and hereafter. The very fact that it is in such an awful plight must only sharpen our desire to study it more, to understand its needs better, and to do everything in our power to bring it back to the equilibrium which alone can guarantee happiness.

The world is in terrible trouble, the trouble is perfectly easy to analyze. It has gone after false idols, the idols have been shattered, and the earth is filled with disorder. What were these false idols which the world for a time worshipped, and now sees smashed to pieces before its very eyes? Well, you have only to review the past twenty years, to see exactly what this idolatry consisted in, and why finally the misery has come.

You know perfectly well the models that were set up for all mankind to imitate. Material success was the chief purpose of human life, and those who achieved it in any way they might were acclaimed as the gods of the new religion. Therefore, we had our kings of finance, our coal kings, our iron kings, our railroad magnates.

These were the monarchs of the world to whom people paid humble and devout homage. Naturally, following along these same lines, the great nations, looked up to and admired and revered, were the nations which by fair means or foul had grasped everything within their reach, and which pushed trade and commerce to the highest degree of success.

These were the nations which had achieved the acme of civilization. The nations, which had neither strength nor wealth nor power, were crowded to the wall as inferior races, whose only duty was to submit.

I ask any one here present, if this is not a perfectly fair presentation of the facts? To be sure, there were voices crying in the wilderness, voices which raised the question of real values, of spiritual ideals and of eternal principles. But these were looked upon as prophets of weakness. They were not forward-looking men. They had proven by their own lack of success, in the order which alone established any consideration, that they were unfit to teach or to direct the world in this new path of amazing material progress.

Hence we saw wealth, power, luxury, display, glorified as the only things in life worth seeking and worth having. And, mind you, and this is the real point, to be had at any cost, no matter what it might be.

Religion was a manifestation of weakness. To be sure, weak-minded women and immature children might follow along that line, but the shrine which called for adoration most was power, wealth, material grandeur. This was true of individuals and true of states.

Well, then, what happened? Alas, we all know, too well. We saw the tragic conclusions being worked out under our eyes for four dismal, long, weary and blood-stained years on the battlefields of Europe. We see the results still in the tragic stories that have horrified the world during all the years since peace was proclaimed, but never yet really attained. The nations had striven for wealth, riches, money, and they were deluged with showers of gold that stifled every higher and nobler instinct of life.

They did everything with their wealth, except that which might easily have been done for the advantage of the world and their own happiness. Men oftentimes, we are told, pray for wealth, and sometimes their prayer is answered to their own utter confusion, for the shower of riches paralyzes the very enjoyment of everything worth having in life. So that the answer to their prayer was the lesson which they had often heard, but never realized before, that money is the least considerable thing of all the gifts of God to man.

So the nations went their way, and the conflict, of course, was bound to come. When four or five greedy, selfish men are feeding from the same small platter, each one grabs what he can, and in the fight for food the platter is broken. So our world of happiness, filled to overflowing with the good things which God had sent the nations, lies shattered before our eyes.

The wealth of the world has gone up literally in smoke, and the nations are perishing from starvation. God had been so bountiful, the world was so full of happiness, the sky was so full of promise, and yet, here we are in the midst of complete disaster. And the cause you know already: false idols, greed, luxury, selfishness, individuals, who were held up as the highest models of humanity and of nations, which we were told had reached a pinnacle of earthly greatness.

The world is filled with a cynicism to-day which is due to the knowledge, now clear in the people's minds, that they had all been duped, duped by false doctrine, false philosophy and lying propaganda. A spirit of hatred was deliberately engendered by propagandists, who evidently were well paid for their work, which led to fierce battles, but which can never lead to peace. Each nation emulated

the other in stirring up this evil spirit of hate and destruction. They were told that all kings and monarchs and emperors were beasts and brutes.

The whole system of propaganda was so cleverly worked out that even those, who ordinarily might be considered intelligent enough to see the bait, accepted it.

We, as Americans, entered the war as a matter of principle. We were far enough away from all the European nations in the main to disregard this spirit of hatred, but, nevertheless, it touched us and some of its fruits still remain among us.

Now, while that spirit prevails, there can be no peace, no concord, no industry, no trade, no commerce, and, consequently, no human happiness. And the purpose which every good and honest and true man must now set before himself is, to undo the work which that spirit of hatred has achieved.

Let us take the classical case of Christ Himself. The people of Judea knew Him well. They had experienced His goodness, His kindness, His beneficence, His care of the poor, His help to the sick and the weak, and they loved Him for it. They loved Him so tenderly and devotedly that they followed Him into the wilderness; they forgot to eat.

And yet, and yet, what happened? Propaganda was started against Him by the clever demagogues, who always start propaganda, who know perfectly well how false it is, but who also know, alas, how gullible oftentimes the people are, and how fickle is their affection, even for their best friends.

So the propaganda started and the spirit of hatred was aroused. Christ, whom they had known to be the befriender of the poor and the weak and the suffering, was

now pointed out as consorting with sinners, and no friend of Cæsar; and in five days — mark how brief is the time it requires for vicious propaganda to do its work — after they had welcomed Him royally into the city of Jerusalem, they were screaming before the palace of Pilate, filling the streets with their imprecations and demanding His death. Here is your typical case of propaganda, and this is what inevitably follows.

Unfortunately, even when the war has been well finished, this stream of ugly hate continues. How can it be stopped? If those who started the propaganda, the pedagogues and the false leaders of the people, now attempt to reveal the truth, they will be looked upon, of course, as liars and deceivers, which, of course, they are; but this rôle they certainly have no intention of accepting.

Therefore, they are the last ones who can bring a remedy to present conditions. They have made all the trouble, they have brought about the catastrophe, the platter is in pieces in their hands, but they can never put it together again. It is the same old story. It is the easiest thing in the world for a villainous liar to take away a man's reputation, but it is not so easy to undo the atrocious harm which he has perpetrated.

That is the story of propaganda during the war. That is the story of how the war was started and carried on, and how now, with all the desire for peace, we still can get no peace.

This is not only true of Europe; it is true right here among ourselves. Let us take a case in point, one which we have to face very often in our practical lives. Here is a government of ourselves, which is a government by the people. It is a democracy, and, therefore, the people set

up their own rulers. Naturally, here comes the question of politics and politicians.

Now let it be clearly understood, I have nothing to say against either as such. We must have politics in popular government. I mean politics, of course, in its best sense. We must have politicians in popular government. I mean politicians, also, in the best sense of the word.

In the contest for place, naturally there will be division of opinion. What we want in the government of our country, our state and our city, is the highest place for the man who is most fitted. That, of course, is in the general sense of the community the meaning of politics.

But now comes propaganda, vicious, mean, lying propaganda, which oftentimes sows the seeds of hatred, and works endless evil by its vicious sowing of the seeds, the fruit of which is only malice and evil. We all realize that in a contest for office all men have a right to their choice, provided they have the essential idea, that only the man who is fitted for it is worthy of being elected to it.

Now, is it necessary in such a contest to destroy a man's character and ruin his reputation for life? Does it do any good to the city, state or nation, to vilify and belie men, merely because they look for election to office? If they have not the qualifications for office, well, it is perfectly easy to choose some one else. That is every man's right. But must his name be forever destroyed by malicious lies and mean, contemptible insinuations?

For instance, why must a man, who is known to be a good Catholic, a practicing Catholic, who is seen in his place in church Sunday after Sunday, be vilified, why must it be said of him that he has left the Church, that he is an enemy of the Church, that he is a member of an

enemy organization, that he is bringing up his family outside of the Church, in a religion antagonistic to the Church?

Is that necessary? Is that anything but beneath the contempt of every honest, decent man? Now let us be fair about this. It is not people who are outside the pale of the Church who are guilty of such things. Unfortunately, they sometimes have their origin, and are spread about by people who profess to be of the faith. Now there is no measuring the evil which such propagandists do and have done. Their fellows among the European nations created the European war, and are still preventing the accomplishment of peace.

They ought to be anathematized by all decent, God-fearing people. They remind one of those vicious birds of prey that spy out the carrion from afar, and feed on the rotting carcass. Their eyes have been trained to an abnormal keenness of vision, by looking only and always for what is evil and low and mean and filthy, and their beaks are long and sharp and their tongues pointed to fit them for the picking out of the carcass the rottenest and the most decayed bits that they can find. There are human beings like that; they are abnormal in their love of malicious vision and in the ugliness and sharpness of their beaks and talons.

There are people in the world, who thrive upon the worst thing they can pick out of their neighbor's character, and the viciousness with which they can tear it to pieces.

I am not referring now to particular cases. I am merely pointing out that we have everywhere, all over this country as well as in Europe, this type of vicious, abnormal, malignant creatures, who never have a kind

word for any one, and whose chief purpose in life seems to be to bring unhappiness with them wherever they go. That has been the cause of the downfall of Europe, that has been the cause of endless unhappiness in families, as well as in states. The human vulture, with his eyes alive only to rotting carcasses and his vision closed to everything that is beautiful in life, is the type of a vicious kind of human being that can plunge the whole world into misery and unhappiness.

Now we have seen the picture of Europe as it is, and certainly it is a sad thing to contemplate. Is there any remedy? There is an absolutely infallible remedy, and perfectly near at hand. What is it? The spirit of Christ animating the world, and driving out before it the spirit of malice. The spirit of Christ, that is, the spirit of love, of unselfishness, of tenderness, of affection, of thought for others, of consideration for the sufferings of others, of respect for the rights of others, of feeling even for the weakness of others.

That is the spirit of Christ, and, because it is the spirit of Christ, it is the spirit of God. That spirit was the spirit of St. Vincent de Paul. That, therefore, must be your spirit, as his disciples. That is the spirit which animates Pius, the Eleventh; that is what his very name means — peace, affection, love.

You will never be called as leading statesmen to assist at a world conference. Does that mean that you are helpless in this situation, and can do nothing to restore the world to equilibrium? Certainly not. If each Vincentian the world over does his best, first of all to realize the spirit of St. Vincent in himself, and then propagate his spirit, as the vicious propagandist does the spirit of evil, then you will have contributed a very large share

to restore the welfare of the world and the peace of humanity.

In my last interview with the Holy Father, he said to me: "It is enough to break one's heart to contemplate Europe to-day. We must all work and work hard to bring reconciliation, order and peace. Tell your people of Boston, yes, tell all America, that the one great desire of my life is to dedicate myself absolutely to this sacred purpose. Ask them to help me in their thoughts, in their deeds, in their prayers, and then bring to them all, as a pledge of my hope that we shall not work in vain, my Apostolic benediction."

And so Pius XI faces his terrible task. Will we have the heart to refuse his request? Shall we not rather arouse ourselves to do everything in our power to banish from our circles first of all, from our homes, our city and our state, the diabolical spirit of enmity, jealousy, meanness and greed, and to implant the spirit of harmony, love and peace?

ON FRIENDLY RELATIONS WITH SOUTH AMERICA [1]

You come to Boston as the representatives of the various South American Republics. Nobody could possibly be more welcome than you, representing, as you do, the sister Republics of that great Republic, in which it is a blessing of God to live — the United States of America.

For a long time, there has been a very strong desire, on the part of all the people of the United States, but particularly on the part of her enlightened statesmen and of her progressive merchants, to establish closer relationship between the United States and the Republics of South America; but it seems to me that we have been a very long time about it, and have not as yet accomplished anything like what might have been easily accomplished, if the right methods and the right road had been taken long ago.

A mistake has been made on our part. We have not quite understood, not quite realized, the true method of approach to our sister Republics of South America. The reason is clear.

The ruling classes, if you can call them that, the people who have had the Government in their hands in America, have been, naturally, Anglo-Saxon, whereas the inhabitants, almost universally, of the Republics of South America have been of the Latin race. They were descendants, in other words, either of Spaniards or Portuguese who settled in those regions.

[1] Address to South American Delegates, May 5, 1922.

Now, the mistake which I allude to is this, that inadvertently, of course, and without wishing to do so, perhaps, they have not understood the temperamental qualities of the Latins. Neither have they made allowances for their old and very finished civilization, which is and always has been their tradition, their inheritance, their way of looking at life, because they are both Catholics and Latins always, so different from the Anglo-Saxon.

This difference of temperament, of outlook, of ideals and of methods, between the ruling powers of the United States and the big merchants of the United States and those of South America, has been the cause of this long delay in our knowing each other better, and having more cordial and profitable relations with one another.

But I think that that day has passed. I think that the wider outlook which has come to many Americans, who are interested in matters of government and in matters of commerce, by wide travel in Europe and in South America, has begun to have its beneficial results in a better understanding of what the traditional outlook of the Latin and the Catholic is, when constituted into a national entity.

Until that division has been bridged over by an amicable and a mutual consideration and understanding, the relations will never be as close as they ought to be between the great North American Republic and the great South American States.

Even in business, the Latin has his way of doing things. It may be considered by the Anglo-Saxon or the Teutonic races to be unbusinesslike, less efficient, if you will, but nevertheless it is his way, and the Latin will never be willing to consider life purely as a matter of business.

His inherited sense of culture demands a certain refinement, a certain gentility of approach, even in talking about matters which are mere trifles.

That is the mistake which the North American has frequently made. He has been used to saying "Business is business," and, while we all may understand and well know how to rate his efficiency, and we see it in the achievements that have taken place here in the United States, and we admire it, still, we cannot expect to transplant that system to a nation which considers that the first thing in life is living, is the cultural relations between one people and another.

This, to my mind, is the one great point which all Americans, North and South, must grasp, before there can be complete, harmonious and profitable relationship between North and South America. North Americans must realize that, to establish this cordiality, unity, Governmental relationship, trade and commerce, we must understand our neighbors, we must all realize what their point of view is.

The fact that you are here to-day is proof that South America is doing all that she can to further the fine, kindly and profitable relations between the States of South America and the United States.

I, in my humble way, offer you this little reception, because I wish to do my duty as an American citizen, as one who loves his own country, and who desires this fine, amicable and profitable relationship between the South American Republics and our great Republic of the United States.

When I was in Rome a few months ago, I met a number of the ministers of the South American Republics. I met the minister of Chile, the minister of Brazil, and the

minister of the Argentine Republic, also the representative of Peru.

One of them after the other said to me, "What a pity it is, we in America do not know and understand each other better. It would make for the strength of both sides of the Isthmus of Panama, if we were more friendly in our relations, both governmental and commercial."

I responded that I have been of that conviction for a long time, and that I have witnessed various attempts at this closer relationship. All, however, were fraught with little success.

The minister of the Argentine Republic, Señor Massillo, said to me, "But, Your Eminence," — and he said it very seriously, though it amazed me as he said it, "you are the one to go to South America to cement these relationships. You have no idea how the Republics of South America, which are all fundamentally Catholic, would welcome a Prince of the Catholic Church from the United States. That very act would demonstrate to all South America that there was a fundamental fusion between the United States and the Republics of South America."

He continued: "We are all practically Catholic, and we are Latins. The people of South America, in some way or other, have the idea that the United States is very Teutonic or Anglo-Saxon in all its relations, and that, therefore, there has grown up this feeling between the two, which is not calculated to bring about friendly or kindly feelings, and your coming would simply cause that false notion to entirely vanish."

While I thanked him for the invitation, I pointed out that I would still have to take time to see my way, with all the labors of a great Archdiocese before me.

This, however, only illustrates the point, that, until the approach is made along the right lines, along sympathetic lines, we will never be in that close relationship which we all desire.

Therefore, my dear ladies representing the States of South America, I bid you a most hearty welcome to Boston. As a Bostonian and an humble citizen of this city, I love my city, and I love to see it more widely known, better appreciated and better understood all over the world.

When you go back to your beautiful homes and your cultivated and refined life, which I know is part of your inheritance, I trust you will bear in your hearts a memory, sweet, kind and cordial, of the city of Boston, and of one of its humble citizens, the Cardinal Archbishop of Boston.

LETTER ON NEAR EAST RELIEF[1]

ARCHBISHOP'S HOUSE, GRANBY STREET, BOSTON,
May 12, 1922.

DOCTOR W. A. BARTLETT, *Executive Secretary,*
Near East Relief,
1218 Little Building,
Boston, Massachusetts.

DEAR DOCTOR BARTLETT: —

I have received your letter of May 9th, and I realize as you do the great need of doing whatever is possible for the sufferers in the Near East.

I have had excellent proof from most reliable sources that your organization is doing a work of great and broad charity towards all who need it, irrespective of creed.

I want again to assure you of my thorough and hearty sympathy with the work, and my desire to help as much as I can.

Our good people are constantly facing all sorts of requests for aid, many of them very worthy. They are all, I feel sure, as eager to do something as I am, but we cannot achieve the impossible; and I can only hope that in some way soon the Catholics of the Archdiocese will find an opportunity of contributing at least some little mite towards the Near East Relief.

Very sincerely yours,
WILLIAM CARDINAL O'CONNELL.

[1] Letter to Dr. W. A. Bartlett, State Director of Near East Relief.

A MILESTONE PASSED[1]

To-day certainly will be historic and memorable for the people of this new parish of St. Julia, at Weston. Historic, because on this occasion your beautiful house of prayer is blessed and dedicated to the service of God; memorable, because your children have been sealed and signed with the great Sacrament of Confirmation.

Certainly, you deserve to be congratulated. When I sent Father Foley to this district, I knew him to be a man of profound piety and devotion, quite devoted to his work, a work which began with nothing spectacular, and from which we could hardly hope for much fruit for a long time. All that I could expect, or that any one could expect, was perseverance and continuous work, with whatever results that might come, and then to look to God.

The results have been remarkable. The pastor and people of this parish may be proud of what has been accomplished in this very short time.

You are familiar with the difficulties that have beset the parish from the very beginning. Father Foley's quiet, methodical way of dealing with the problems, quietly facing each question and settling it as it came up, was a great blessing from God to his people.

Whatever may be the fruits of this beginning, and of course they are bound to be great, no one can ever forget the quiet devotion and perseverance of your first pastor.

[1] Address at dedication of St. Julia's Church, Weston, Sunday, May 28, 1922.

The people were a mere handful, scarcely three hundred, not particularly blessed with this world's goods, but very highly blessed with all that faith represents. The result of strong coöperation and loyalty has been very notable; a beautiful stone church of fine architecture, ornate and in the very best of taste.

The history of the Church shows that the greatest enterprises start with small beginnings. A few followers, who are in earnest, who meant what they said when they spoke their love of their faith, make ultimate triumph certain. There are no difficulties which will not yield to their zeal. It is only afterwards, when things prosper, that we are likely to lose the strength to overcome difficulties.

Beloved children, you have the great privilege of being the first to be confirmed in your parish. You are the first to consecrate your lives to Almighty God in this temple erected to His holy worship.

Remember the prayers the Bishop pronounced, as he extended his hands above you. You have dedicated yourselves to God, you have become perfect Christians and true soldiers of Christ, perfect Christians even with all the imperfections of human nature, because the perfection of your aspirations, of your desires, more than outweighs human faults. As true soldiers of Christ, you are taking up the standard of His cross and following Him in triumph, as becomes true disciples of our Blessed Lord.

With the blessing of our Sacramental Lord in the benediction which soon will follow, I pray from my heart Almighty God, His Divine Son, Our Lord and Savior Jesus Christ, to bless the first pastor of this parish of St. Julia, to bless his people, the little children,

and every one who has helped in any way whatever to erect this beautiful house of God for the service of the Church, and for the welfare of this community. God bless you all.

TRUE SUCCESS[1]

It is a great happiness for me to come to Boston College, especially on such occasions as this. It is to me, always, a matter of profound interest.

There is nothing that stirs me more deeply than to see face to face the young men, for whom college life is about to close, and for whom the doors of active life are just opening. They always remind one of young athletes, full of vigor and eagerness for the race. Their eyes are clear, their nerves are almost taut, to spring out into life's activities, to wrest from life something of fame, of honor, of glory, of success.

And so, my dear young men, let me say to you, in the name of the faculty, who have labored so hard, in the name of your fathers and mothers, who have watched every step of your active life up to this point, and followed your progress with love and affection, oftentimes with sacrifice, and in my own name, that you have received in abundance within these academic walls the richest gifts of God and His Holy Church, and have been moulded into the highest type of citizenship.

The orator of the day is a poet. He has proven himself not only a poet but a true philosopher. Well has he said: "You have received the highest and best principles of life." These are the fundamentals from which your future careers must draw their inspiration. They are the principles upon which the edifice of our civilization rests. By

[1] Address to Graduates at Boston College at University Heights, Wednesday, June 21, 1922.

the tremendous advantage of knowing just what the true principles of life are, you are spared all the labor, turmoil, pains and sadness which confront so many others.

You can never go wrong in life, you can never really fail, if you are true to the saving principles, so ably presented and deeply implanted in your minds and hearts by your noble professors during your formatory years.

I thank God that every year, among those who graduate from Boston College, there are young men whom God has called to His own sacred ministry. It is a beautiful thing that, among a hundred men or more, fifteen or twenty, sometimes thirty, and more, hear the voice of God calling them to His own divine and personal service, and are ready and willing to give up everything to follow that voice to the altar and to the priesthood.

This, in itself, is proof of the wonderful success of an institution like Boston College, where the faith and the hope and the love of the youth feel the call of God so distinctly, hear it so clearly and follow it with such docility. That, of course, is the very flower of your learning — that in your youth you turn to God and give all to God.

But, of course, that is a very distinct blessing to those whom God calls. It takes nothing away from the beauty of character of those who are not called to the sanctuary of God, and who go out into lay life determined to work out their salvation, their welfare here, and their happiness hereafter, shaping their lives and their actions upon the principles here learned.

That, in a word, is the mission of Boston College. That is the very purpose of its existence here in this city, in this state and in this country — to keep alive the fire of

God's love, to keep clean and untarnished His sacred truths, and, then, to ask God to bestow on the youth the strength to carry into execution in their own individual lives the high principles they have received.

If you are true to the principles you are taught, if you stand by them and live by them, you cannot but succeed in the highest and best things of life, and achieve true success.

Only last night, I was trying to find something light to read, at the end of a hard day's work. I picked up an old number of a magazine.

The writer began to talk about some of the great men of America, how they were counselling the ordinary American citizen to achieve success. And it occurred to him, from the reading of these pages of advice from the great money-makers of America, the great coal barons and steel kings and so on, that he was glad for his own sake that he never achieved success, and he hoped he never would.

The reason, and he put it very clearly, was the patently false philosophy of life pursued by these men. The very principles, which they counselled the rest of the world to follow to achieve success, were just the ones that would stifle every noble impulse of the human soul. The accumulation of money is not life's goal. There is something higher and nobler. That is true Christian character, expressed in clean living and high thinking. You have been imbued with solid principles. With God's help you will be true to them.

So, my dear young men, upon all who are graduating to-day, and all those who are attending the graduation, I pray from the bottom of my heart God's choicest blessing. I also pray God to bestow His richest blessings upon

the professors of this College, who have worked tirelessly, and upon the fathers and mothers of these young men, who have labored and sacrificed to give their sons a true Catholic education. May God bless you all.

PRACTICAL PRINCIPLES FOR RELIGIOUS TEACHERS[1]

Beloved Religious: The chief aim of this Institute is to give a practical exemplification to all the teachers in our Diocese of the fact, that we are all engaged in one noble work for one noble purpose. We have our numerous religious communities, each doing admirable work, now well organized, laboring under the inspiration of the Church with one purpose, one scope and one great interest.

In every effort for the furtherance of the intellectual and spiritual interests of the children of the Diocese, runs the great idea that we are all united in our task of teaching for the glory of God, the welfare of souls and the exaltation of Holy Mother Church. In this great motive there can be no division, and no separation. There must be absolute unity and complete harmony.

Let me observe here, that nowhere in the world can be found a more admirable unity among communities of religious teachers than is realized here in the Archdiocese of Boston. I know conditions as they are, I know of the admiration you entertain each for the other. I am familiar with the beautiful sentiment of sisterhood and brotherhood which exists among you.

This fact is a great inspiration. Unless we labor in this spirit, no work for God can succeed and prosper. All must be builded on the solid foundation of great love,

[1] Address at Thirteenth Annual Teachers' Institute, Boston College High School Hall, Monday, August 21, 1922.

love for God, love for one another, love for the work. In this Institute, where all our religious teachers meet together annually for individual and collective profit, I see the establishment of a holy work for God.

Your lives, my dear Religious, are lives of great beauty, great personal holiness, filled with the consolation of great results which you will never see in this world. Your lives are lived in holy charity. Every day makes its demands for noble self-sacrifice of the highest degree. You are not asked to make the same kind of sacrifice that is required of those good Sisters and Priests who give up everything, even native land, to bring the light of faith to benighted souls in pagan lands. You have not been called on to do this, but you have your work, not so spectacular, but of equal importance.

In the Kingdom of God there are many mansions. One is called on to do one kind of work, another faces a different responsibility. In this great variety of opportunity in the service of God, let us always remember that, once we have found our place, we must give ourselves to it entirely, body and soul, heart and mind.

Every task has its difficulties — its trials, its crosses, its days of desolation. This is the way of God. There is always variety in our sufferings, variety in our trials, variety in our successes. To-day we succeed, to-morrow we fail.

God permits no dull routine. The changes that come are part of His divine plan, His divine secret. Even as the seasons must change for the proper fulfilment of all nature's plans here on earth, so, in the design of God, come changes of joys and sorrows for the proper and complete fulfilment of every human life.

In the trying days of the Religious, life holds before

your minds one great rule. Fix your hearts and souls to a firmness of determination, that, no matter what the day is, no matter what the work is, you are doing it all for God.

This is the true Christian spirit. Doing your work according to your holy rule of life and in sublime dedication, your tasks in the school will become happy. The acceptance of the motive to do it all for God brings a holy brightness and cheerfulness into every religious life.

You are, my dear Religious, a chosen people even among God's own. Be filled with the spirit and charity of Christ. Make out of your very trials stepping-stones to your eternal success. Where God lives, there is an atmosphere of peace, an atmosphere of calm of heart and mind, which nothing in all the world can disturb.

The glory of God is the purpose of your lives, and God Himself will be your Crown for all Eternity. The humblest Religious in the least important classroom is doing the noblest work, in training little ones to the knowledge and love of Christ. Here are the sublime thoughts that stimulate, during days of honest effort and fatigue. Here are the principles which send you to the classroom bright, cheerful, happy.

You have your human consolation, in the knowledge of what you are doing. I myself have seen the work grow. Within six months children of the Cathedral parish were transformed by the Sisters, working in the school and Sunday school. We must not stop with these human rewards. We must be ready to work on for the welfare of the Church, for the good of the State, for the peopling of the Kingdom of God.

Take these thoughts and these consolations back to

your Convents, and ask God to continue in your lives and activities the holy spirit of unity, the inspiring spirit of harmony and the enduring spirit of true joy and happiness in everything you undertake.

LOYALTY TO ALMA MATER[1]

One of the most interesting phases of our very modern life of to-day is the wonderful eagerness with which the youth of the land seem suddenly to reach out for all the advantages of knowledge, of training and of education. It is a singularly hopeful sign for this nation and for this age.

What is the cause of this sudden bound of the youth, in their desire to reach the fields of knowledge? Was it the war, which, with its many fearful consequences, still has brought some good results? Or is it one of those mysterious bounds of life which the youth, from time to time, suddenly take, inspired by some general sentiment to reach out to the big things of life?

Whatever the reason may be, the fact remains, that to-day there is a clamor all over the world for more and more learning. Schools, academies, colleges, universities, all are crowded to the doors. The problem facing educators is to devise means of answering the demand, which cannot be stilled, and which ought not to pass unheeded.

It is certainly a very singular phase of this question, that some of the educators of the country propose to answer it by a sort of negation or suppression. They point out that the college is an aristocratic affair, and that the fields of learning are not for the common man, but for the aristocracy of brains. Just what that expression means is a mystery. On the other hand, educators of many years

[1] Address to students of Boston College and High School at conclusion of Mass of the Holy Ghost at Church of Immaculate Conception, Boston, Tuesday, October 3, 1922.

of experience propose to limit it by social or racial standards, by elimination, by exclusion.

Certainly, that seems a very singular answer to the problem in this democracy of ours. Europe, with all her old traditions, never gave that sort of an answer to the eagerness of youth, and it is a strange phenomenon that in this land of democracy that should be the answer to the clamor of youth for a larger and wider education. Of course, neither of these answers to the problem is right.

Holy Mother Church, so wise with the human wisdom gained by experience in all these problems through the ages, holds otherwise. She realizes quite well that not all minds, as they are personally constituted, will be able, either by effort or by time, to reach out to the very last limits of the highest fields of knowledge. She bars the doors to no one. She leaves it for individual effort to prove, by facts and by demonstration, that there are certain grades of knowledge, as there are certain grades of everything in human life.

She has always shown herself the champion of the real democracy of human life — she ever welcomes the yearning, striving, eager youth to her schools, her colleges and her universities, and, the more that come, the happier she is. She lets the test be their diligence, perseverance, mental and moral acquirements, as they strive to rise to the great heights of knowledge, but the striving is all free.

In her great universities of the Middle Ages, in Paris, Bologna, Oxford, thousands upon thousands of young men were assembled to learn from distinguished teachers the science of life, temporal and eternal.

There were no magnificent halls of marble — no marvels of architecture. These things came later. Frequently, the students sat upon the floor of a large room.

dedicated to teaching, in simplicity and in poverty. Climbing, rung by rung, the wonderful ladder of learning, of knowledge, to its very heights, the rich and the noble, the children of royal blood, studied side by side with the humblest peasants and the sons of the poorest laborers. That is the story of the great Catholic Universities, whose history comes down to us through the centuries, and indicates the real, the highest type of university education.

It is not by elimination, but by expansion, that this question must be answered. If there is not room enough in our present colleges, we must build more, build and build, not necessarily monuments of marble and precious stone. Simplify these halls of learning, and spiritualize them with an atmosphere of true education. The beauty of the university is in its spiritual atmosphere.

So, our dear Alma Mater, Boston College, true to the traditions of Holy Church, true to the noble history of St. Ignatius and his followers, who for centuries have stood forth in the very first ranks of education, has striven to reach out more and more, and to offer larger and wider opportunities, that may be grasped by all youths, knocking at her doors for admission.

This generation, in fact, has only recently heard her appeal. Boston College, recognizing her duty towards the youth of this particular locality, this city, this state and nation, cramped by her growing numbers, sent out her appeal to enlarge the sphere of her usefulness. And, thank God, Boston met this appeal, to enable constantly increasing numbers of the youth of this vicinity to enter upon the fields of knowledge and education. But Boston College's growth has only begun, and, just as in this generation your fathers and mothers willingly answered the call for help to enlarge the usefulness and domain of Bos-

ton College, so will future generations answer a like appeal; because, with God's help, the growth will go on, and culminate in a wonderful accumulation of the material resources, necessary for her educational life.

With such equipment, Boston College can be loyal to her high standards; and we look to you, dear young men, just beginning your search for knowledge, to be true to the learning and the training — and let training be underlined — here imparted to you. This is the most important part of your education — this training of the mind, the soul and the body, to the observance of the highest laws, mental, spiritual and physical.

Loyalty to the high ideals, imparted to you in Boston College, will be answered by her loyalty to you, when you go forth from her doors with your degrees, to take your places in the high calling of the priesthood, or in law, medicine or business. You, then, enriched by our beloved Alma Mater with a wealth of knowledge, spiritual and mental, will stand around her, to cherish her, to defend her, and to glory in her glories.

This, my dear young men, is the message that I came to deliver to you this morning. You have started this year with great hopes. May God bring these hopes to realization, and may His blessing descend upon the faculty and students of Boston College and Boston College High School.

From the depths of my heart, I pray God to strengthen and increase Boston College in numbers and in spirit, and to prosper all that she represents in the vast field of true Christian education — the education that prepares men for life, here and hereafter, that guides them along the temporal and material paths of this world, and finally leads them to the gates of Paradise.

CATHOLIC LEADERSHIP[1]

My dear young men: I am very glad to take this occasion to say a few words to you, now that you are in the midst of your spiritual exercises.

It is one of the characteristic marks, one of the advantages, of the Catholic college, that it puts spiritual things first. It puts the soul's welfare above all else. It is an admirable thing to make this a very strong, realizing sense, not only for a few days, but during your whole career.

I have no need to tell you the special value of retreat. It is to find your soul. Scientists are forever trying to discover, to invent something, but this is a purely material consideration. The one work of the Catholic Christian is to find his soul.

That means that he is not always sure where it is, for it sometimes is all but lost. Sometimes its existence is rather vague and obscure, because of the many abstractions around us. The clear light fades. We do not see as clearly as we should, especially in things that pertain to God; things which are of the soul.

A retreat teaches you how to go about finding your soul. You learn the scientific method, so to speak. It is a process of elimination. In this process, which is extremely interesting, even to the end of our lives a revelation, you learn to find the path to God, which is the one true purpose in life.

In the Catholic college, as elsewhere, the various temp-

[1] Address to Boston College Seniors in Retreat at University Heights, October 25, 1922.

tations, the various false representations, the various delusions of life, can gather around the young man — if he allow it. He need not permit it, if he does not wish to, because before his eyes every day are symbols and signs, which should remind him constantly of the value of the soul, of the way the soul goes to God.

He sees it in the Cross in his classroom, he beholds it in the religious character of his teacher, he reads it in the images of the great Saints, who were masters of the spiritual life. And he is constantly reminded, if he is alert, that the soul is of paramount importance. Nothing in all this world is comparable to the possession of divine grace.

What the young man needs, just at your time of life, is a period of spiritual rest, when he can readjust himself to true values. At just your time of life, the imagination is very active. You are having delusions about life, without your knowing it. The newspapers that you read, the plays that you attend, the gayety of the world about you, all stimulate and help to form delusions about life, and, unless one is very careful, he is apt to set false values on these.

One goes to a party, where there is beautiful music, and where every one is well dressed. He might say, that is all we live for. What a false impression! And all because he placed too much stress upon the material side of life. It is true that many young men and women are so deluded that they think such display constitutes the essential things of life. It is all a passing show. The day will come, and it is not very far distant, when not only will you be tired of ephemeral attractions, but they will pall upon you. Such are the delusions of the youth. Therein lie grave dangers to your future well-being.

There is only one important thing in all life, that is to

serve God. How will you serve Him? For serve Him you must, whether you will or no. He is the Supreme Master of the universe.

The great privilege of Christians is to serve God, as a friend, and to serve Him in the various walks of life to which they may be called, either in the priesthood, or in the professions of medicine or law, in business or in trade. One serves God in whatever station he may be, because he is carrying out the purposes of God, provided only that he keep his soul holy and unsullied.

The great purpose of the Christian's life is loyal, ceaseless service. In your Catholic college days, these great truths are brought home to you, so that you will never forget them. Delusions will present themselves, one after the other, but, if you settle in these days the problem of your lives, once and forever, God's holy grace will be with you in the days of trial and tribulation, and your true values will stand the test.

My dear young men, the question that confronts you is, What are you going to do with your lives? Serve God you must. You may serve Him as a friend. That is your privilege as Christians and Catholics. But what shall that service be? This is the problem you must now try to solve, to the best of your ability.

It is not well to wait until the last few days before your graduation, when the world is beckoning to you, because you may make a wrong decision. Now is the time. This is a most important consideration for you. Nobody else can do this for you. Your decision is final. If you allow the circumstances and conditions of life to carry you along in a routine way, before you know it, you will be caught in a maze of doubt.

The great problem that faces you to-day is, "What am

I going to do with my life?" In other words, "What is my vocation?" It is a most serious matter. God will disclose to you the right way, if you ask His assistance. I might say to you, do not yield to mere impulse.

Impulse is good in a way, but many young men embark on the profession of medicine or law, who are unfitted for such a career. For years they study and practice, only to find that they are not adapted for this work. The reason is that they have not asked God to guide them in their choice of a vocation.

Hence, I trust that you will settle this great problem of yours during these days. The need of Catholic men in this country is constantly becoming greater. The United States demands Catholic leaders to-day — men of sterling character; men of self-denial for the sake of duty; men who will stand by the ship until it sinks; men who have such strong courage that nothing can daunt them, nothing can frighten them. Men who will work with the Church, because it is God's law: men who will work for the State, because they are carrying out God's commandments; men who will live on principle and let nothing deflect them from it; men who believe as little children; men who can go out strong, perfectly fearless — these are the leaders the world is seeking to-day. That is why Catholic colleges are more necessary than ever. You will be expected to take your place in this leadership in your day.

It may be that you will be obliged to prepare for it for many years. But the time will come, when your voice will attract the attention of the public, when your service will mean something to the nation. In that day, your Catholic leadership will be of tremendous advantage to your country, which is surrounded by so many difficulties and dangers.

My dear young men, take the greatest possible advantage of the few hours that are given you for your spiritual exercises. Dive down deep into the depths of your souls! Find yourselves! Understand yourselves!

Remember that you alone can do this, and that on you alone rests the responsibility for the answer. What are you going to do with your lives? They are precious in the sight of God. You cannot throw them away. You must use them. You must ask God's direction by prayer, by solemn and sincere prayer.

Oh, how often I have witnessed young men of your time of life, wrestling for weeks with their souls. In the stillness of the night, when the world was asleep, they were trying to solve this problem: "What shall I do with my life?" The answer came. It is bound to come to you, also, if you ask God's help seriously and in sincerity. God will be the first to answer your prayer, if offered in a humble and sincere manner.

Throw off the shackles, that may be binding you to the delusions of life. Do not blame God, years hence, if you find that your lives mean nothing to yourselves or to any one else. If you are thinking only of making for yourselves a pleasant and gay life, let me assure you now with perfect sincerity that you will fail miserably.

Nobody ever started out with the intention of giving himself over to mere pleasure in this life, who did not find utter delusion and dissatisfaction in the end. Find the difficult steps. Find the arduous path to tread, because there you will find sincerity and security. You cannot build on sand, you need solid ground as a foundation; and so with your lives. Choose a difficult thing to do, for, if difficult, it will bring out the best that is in you, because you will have to use all your energies, and that is

the very best preparation in life. Oftentimes God punishes us, makes us suffer, in order that we may see, that we may find ourselves, and find the best that is in us.

By striving day by day to do the difficult tasks that present themselves, you will, in the end, achieve success. Heed not fleeting pleasure. Work, and work hard, and, at the end of your work, there will be some rest and enjoyment; but, in youth, use all the powers of body and soul in the most difficult tasks you can find to do. That is what makes serious men, men of sterling character. This is the type of men the world is looking for.

My dear young men, I want to impress upon your hearts and souls this morning how deeply interested I am in you, because, after all, you are mine. God gave you into my keeping and care. I pray God that during this retreat the answer to your question may be given you — "What shall I do with my life?"

May the blessing of God be with you. May the Holy Spirit, who is here with you now, ready to answer all your questions, and ready to guide you, enter into your souls and remain with you to enlighten and guide you. After this retreat is over, if you have found the answer to your question, be thankful. If not, pray until it does come. Do not go vaguely into life, without settling definitely, with God's help, the supreme matter of your vocation.

A TRIUMPH OF ZEAL[1]

SEVENTY-FIVE years of active mission service, of hard labor under very difficult conditions, oftentimes in obscurity, certainly deserve recognition; and I am here to offer to the Society of Jesus the profound thanks and the sincere gratitude of the Bishops, the priests and the people of the Archdiocese of Boston.

There is no need now to go into the details of all the effort and sacrifice, the sincere devotion, which mark these seventy-five years of endeavor. The preacher has indicated something of this. Really, no words can describe the importance, the efficacy of such endeavor, not only for the furtherance of religion and the cause of the Church, but for the welfare of the city, the state and the nation.

Here in this very important, and, to my mind, most interesting part of the city of Boston, the priests have labored day and night, far into the night and all through the night, not only for the spiritual, but for the civic welfare of the people of this community.

One question may well be asked of any citizen of Boston who knows something of the sound principles upon which the stability and the security of the nation rest. It is this: What would happen in this fair land, were there not men and women absolutely unselfish, willing to give up everything of their own, and to devote themselves entirely, absolutely and without reserve, to instilling into the minds of the little ones, of the youth of the land, the solid Christian principles, upon which the welfare of any nation must rest?

[1] Address at conclusion of Solemn Pontifical Mass opening Diamond Jubilee of St. Mary's Church, North End, November 19, 1922.

Such sacrifice as the Jesuit Order exemplifies constitutes the very background of broad and righteous citizenship. Yet there are, unfortunately, those who would destroy the very system of parochial school education, that has been dynamic in informing the public conscience and perpetuating our glorious ideals. They are strangely oblivious of the fact that, unless morality and the respect for law that it instills are writ large on national standards, all government must perish from the earth. To eliminate all idea of the fundamental laws of God, and all idea of the strict obligations of religion from the hearts and minds of the youth of the land, is to attempt to build up a government upon sophistry, and no government built upon sophistry can last even a year.

The Church is grateful for the work done by the Society of Jesus. The state has equally good reason for deep gratitude. The Jesuit Fathers have worked hard, faithfully, loyally and well. They have labored, as all our priests have worked and are working, and I think I can pay them no greater compliment than to say that they have measured quite up to the fine standard of the priests all over the Diocese.

No more hard-working set of people exists anywhere than our priests and our sisters. What is true of the Jesuit Fathers is equally true of all the Religious of the Diocese. They work in harmony with us all. They toil, not with any idea of selfish advantage, but with the profound sentiment of unselfish service. They do not exist in an atmosphere of separation from us. They live in the atmosphere of coöperation with us, and, therefore, God has blessed their work. He has blessed our efforts in the past, and our prayer is that He will bless them even more abundantly in the future.